

MONOMAXIA:

*Jacob wrestling with the
Angel :*

OR,

A sacred DUEL, fought be-
tween God and Man at *Pentel :*
With the issue of the Combate.

*Represented as a lovely Example of Faith
and Prayer, to all the Israel of God.*

WITH

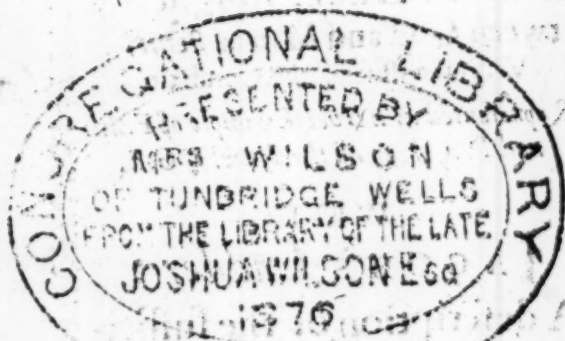
JACOB'S *Ladder :*

A description of the suffici-
ency of PROVIDENCE ,
suitable in these times of temptation.

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*Ask of me things to come, concerning my sons, and
concerning the work of my hands command ye
me. Isa. 45. 11.*

London, Printed for *Tim. Smart*, at the
Hand & Bible in the Old-Bayly. 1656.



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to be what they really are not; the paint of *Profession* will neither indure the *water* or the *Sun*. How monstrous is it, that our *Tongues* should be bigger than our hands?

For these twelve years our Lord Jesus hath been burying the *Designs* of his more publique *Adversaries* under ground, now God is coming to *Jerusalem* to purge his gold, to prune his *Vine*. Professors, look within you, and look about you; Ah Lord! what *blushing* will there ere long be in *England*? when thou wilt wash off the paint of our *profession*, and that thy followers shall wear their hearts in their faces? How much better will a dram of grace be, than a talent of gifts? when as the greater our lights and Links of Knowledge are, the more unawares we discover our darkness. If we cannot endure the Spirit going up and down with a *Candle* and *Lanthorn* to search our hearts, how can we abide the day of *Christs* coming, and stand when that *Sun of Righteousness* shall appear, for he is like *Refiners* fire, and like *Fullers* soape? *Justice*, *Humility*, *Mortification*, *Repentance*, though now they be but poor and low things with man, yet when the *Judge* shall take the *Bench* more visibly, how high will they be with God? *Sincerity*, though it be a silent Grace at this time, and dwels in obscurity, ere long I hope will carry the day, and bear away the bell.

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Though we sin at a *greater* rate, yet we cannot sin at so *cheap* a rate as our Fore-fathers; it were better that God did forthwith lay down his *Basket*, and take up his *Ax*, than that we should be further *unfruitfull*; better that God should remove his *Candlestick* (which he can do without *breaking* it) and say to us sinners, *if you will play*, play in the dark; *if you will break Vows and Covenants*, break them in the dark, &c. than suffer us to sin against *Gospel-light*. For his silence increases our guilt. The *Almighty* is more displeased with sin than ever, his *hand* is as just to *revenge*, and his *eyes* are (*q d.*) wider to *espie* it.

There are some that having *assurance* that *Christ* reigns in their *Consciences*, desire the *inlargement* of his *Kingdom*, long to see the *Crown of Glory* shine on his head, and his *Subjects* to *multiply* in the world: And notwithstanding the many *false Pretenders* to that *Noble Interest*, yet there are some *Followers of the Lamb* indeed, that follow him not for his *Fleece* but for his *blood*, who having past the *work of Regeneration* humbly, and patiently desire to do the work of their *Generation*, and probably the *reckoning of Sion* is well nigh at an end, and the *Glass of Antichrist* almost run, and certainly the *King of Sion* shall be as *publique* in his *glory*, as ever he was in his *shame*; his *Deriders* little considering, that while
they

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they willingly add to his *shame*, they really, though *unwilling*, add to his *glory*, for as he was not crucified in a *corner*, but at *Jerusalem*, the eye and *center* of the world, so he shall descend from Heaven in *Majesty* with shouts, riding on the *Clouds*, as in his *Charriot*, attended by *millions of Angels*, and *Saints*, his *royal Favorites*, all eyes beholding of him, and every knee bowing to him, *Jude 14, 15.*

Woe be to the great ones of this *world* then, when *Pilat* that sat on the *Bench*, shall stand at the *Bar*; and our Lord *Jesus* that once stood at the *Bar* shall sit on the *Bench* (when we shall see not *Persons* but *Causes* heard) the *Judges* being *judged*, and the *judged* being *Judges*; when *Emperors* and *Kings* shall be brought not in *Chains of Gold* about their *necks*, but in *Fetters of Iron* about their *heels*; When the *Peers*, and *Powers*, and *Potentates* of the *World* shall *hold down their heads*, and *hold up their hands*, and cry *guilty*; When most of all the *Mighty*, and all the almost *All mighty* of the *Earth* that have *disrobed* *Christ* of his *Title*, and *robbed* him of his *honor*, shall be led up and down this *Court*, (*q.d.*) as *Tamburlain* led *Bajaret* in an *iron Cage*, (through *Asia*) to be *gazed on*, and *hunted at* by all the *Saints*, *Psal. 149. 6, 7, 8, 9. 1 Cor. 5. 2.*)

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as the Prisoners of the Law, and Prizes of Justice; what then will become of all those Politicians that make Covenants in Conscience, and break Covenants out of necessity? That like children stand on the earth with their heads, and boldly shake their heels towards Heaven? That set up the Kingdom of Christ no faster than they can rear their own Kingdoms? of all those that had rather themselves should reign in a corner, than that our Lord and Master should rule in the whole World? Never thinking, how those Crowns that now sit light on their Heads, will ere long lye heavy on their Consciences. For God though he suspends the execution, yet he hath not altered the method of his Justice on such offenders. It is a maxim of the Law, Right sometimes sleeps, but it never dies. The reconciling Sion and Babylon, Pride, Oppression, the intollerable tolleration of all kinds of Religions, Bribery and Intemperancy, are now acted on another Stage, by other persons, but they are the same sins, (*aliena scena eadem fabula*) if that Headship that flattering Prelates in former ages took from Jesus Christ, be yet taken from Christ, and given to men in the Nations, if Christs Crown be pulled off his head, no matter whose head it warm

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in the world, *Mal. 3. 15. Mal. 4. 1.* And as for this Nation in special, my prayers to the Lord are, that *Holiness* may not onely have a *tolle-ration* but an *Authority* amongst us, against *Licentiousness* both of *Judgement* and *Con-versation*, that the *Rulers of England* may not say, *The time is not come that the Lords house should be built, but rather hear God say, is it time for you, O ye, to dwell in your seiled houses, and this house lie waste? Hag. 1.* That they would expeditiously do the work of this age. Because, to every purpose there is a time and judgement, therefore the misery of man is great upon him, *Eccles. 8.* That our Officers may not onely be *Peace*, but that our *Exactors Righteousness*, that we may be made an eternal excellency, and the joy of many Generations, *Isa. 60.* That saying in your hearts, the *Inhabitants of Jerusalem* shall be our strength in the Lord of Hosts; they may be like an *Hearth of fire* among the wood, and like a *Torch of fire* in a sheaf, devouring *Sions enemies* round about on the right hand, and on the left. *Zech. 12.*

For shame therefore let *Virgins* arise, and either get oyle, or cast away their *Lamps*, Security makes you incapable both of

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seeing your reward, or doing your work.

First, Think not because you can properly be but once *regenerated*, that you need but once to *repent*. *Converted David* (q d.) must *repent* of his *Adultery* before he be *saved*; *Repentance* is not onely as *life* to the dead, but as *salve* to the wounded sinner; *Repentance* is as the *Vowels* in the *Alphabet*, which we have not onely need of to spell with while we are *Babes*, but to read with all when we are men in Christ, *Mortification* and *Humility* are not *accidents* or things by the by, but of the very substance, the very *Materials* and *Pillars* of the *New Jerusalem*. The *Gospel* it self. I suspect will, ere long, be but an old *Almanack* to them, to whom *Repentance* and *confessing* of, and *mourning* over sin is now (upon what glorious pretences soever) out of date.

Secondly, Plead for *Opinions* as *Opinions*, and for *Graces* as for *Graces*. I fear those that plead for *disputable Opinions*, as *infallible Truths*, will ere long hold *vital* and *indisputable Truths*, as conformity to the *Gospel*, sincere *Faith* in, and *repentance* towards Christ, but as *failable* and *fallible Opinions*; This is intollerable folly, to see men *slaves* to
Opinions

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Opinions and Masters over Graces, if the Lord extinguish not this fond zeal, the carnal world hence forward will take advantage to think that Religion lies onely in thinking and conceiving, and in the next age conclude they are not to seek Religion in their Bibles, but in the brains of men. O Lord ! How many are true to false Principles, and false to true Principles ; and will rather die Martyrs for Error, than bow as Servants to Truth. These are some of them that have been over wise (in their own eyes) and yet as the wiseman speaks have not known the way to the City, that call this or that way, Christ, and not Christ, the way; that set up an Image in their own Opinions, and cenure all the world as Idolaters that will not do homage to it, proclaiming subjection with Lutes and Cymbals of peace, and though on the first entertainment of such Opinions men have had a calmness in their Consciences, yet afterwards have found themselves burning in a Furnace of discontents and doubts, as then remembring that neither this or that Opinion availed any thing to peace in Christ, but a new creature.

Thirdly, While you cry out against the old Superstition, beware of being tainted with the

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new disease of this age, not the plague of the guts, but of the heart; not the Rickets in the head, but the pride of life, alias Hypocrisie, alias apparent Profaneness. Fly as far from Licentiousness as you do from the formality of Rome. Woe be to the profession of Religion if your Profession should stand or fall to the verdict of the world. Oh! let not those whom you must one day judge, justly judge you now. Some possibly may say, The world are dogs, and their mouths must be stopped; Christ is a mystery, our principles are above their cognizance, they are not competent Judges of our conversations. I answer, We must then endeavor to silence them as much in our lives, as they condemn us with their lips; otherwise pretence of assurance and participation of the Divine creature will make them abhor profession as a meer design, and say, Lo, there is so much difference between that Religion that is in our Bibles, and that which is in your Conversations, that we profess either you are not Evangelical, or this is not Gospel. Take heed of putting out the eyes of Conscience, and then to make apology for your blindness; Conscience is Gods Vice-gerent, but it is not our Law-giver; Conscience is our guide, but the Word is our way,
and

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and there is no excuse in following our Guide
out of our way,

Fourthly, Call not that poyson which is your Milk, and strike not those Breasts which once you stroaked; say not the preaching down of sin is the preaching up of the Law. Trample not those Ambassadors under your feet, who have rejoyced to carry your souls in their arms to Christ; have not low thoughts of them, that have low thoughts of themselves and high thoughts of Christ; that care not though they be accounted nothing (who yet are something in your eyes) that Christ, who is little esteemed in the world, may be *All in All*. But if the Bridemen be despised, oh that the Bridegroom might the more be honored: *Oh that that love which is denied to the Servants, might abundantly be given to their Master*. I confess it were better for some to have an hundred a year to be silent, they so instead of preaching Christ crucified, crucifie Christ in preaching, they so wound and kill Religion in the Pulpit where they should give it life. While you endeavor their downfall, forget not to pray for their conversion, Paul was a *Saul*. Let not therefore your vertue be only in speaking against the *Vices* of others. It is an easie matter to trample on those that are on the ground already.

Fifthly,

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Fifthly, Take heed of the *Corinthian* disease, I am for *Paul*, no, I am for *Apollo*, no, I am for *Christ*, as if we might not love *Christ*, and *Paul*, and *Apollo* too; In the primitive times, they (as in the *Acts*) kept together in singleness of heart, and there was no controversy at all amongst them, one copy adds; but oh that those now that have but one *Head* had but one heart. It is sad to consider, how that the nigher any come to an agreement in matters of Religion, and yet differ in some things, that the greater should be their difference; as there is a greater difference between the *Protestant*, and *Papist*, than between the *Protestant* and the *Jew*; was it not so in *Germany*, is it not so in *England*, between those that are called *Independents* and *Presbyterians*? Oh that we did consider, that though *Paul* and *Peter* be in *Heaven*, yet that there are neither *Paulians* nor *Petrians* in *Heaven*, that *Christ* is not a *Calvenist* in the *Calvinists*, or a *Lutheran* in the *Lutherans*, but in those that are *Christians* amongst both, All in All. God must scourge this folly from us; his children are a wrangling, and we may expect that either he should separate, or correct us. O Lord! if mans *Apostate* were thy *Apostate*, and mans *Heretick* thy *Heretick*,

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Heretick, and mans *Reprobate*, always thy *Reprobate*, *Election* to *Eternal life* would prove but a *Fable*, and all the world would be *damned*. We are so *censorious* of others, often, and that but in things *disputable*, possibly, in many things *indifferent*, as if *Heaven* and *Hell* did hang at our *Girdles*, as if those were in a *damnable* estate whom our passions *condemn*, and those onely *saved* indeed, that have our (good) opinion or word. The *yoke* of *Christ* which he said was *easy*, may it justly be made *heavier* by the *Governors* of the *Church*, nay, by private *partial Christians* in after ages? The *Apostles* profess, *They revealed to the Church the whole Counsel of God, keeping back nothing* needful for our *Salvation*; what *tyranny* is it then to *impose* any new, certainly doubtful matters on the *Faith* of *Christians*, (especially as some *Popelings* daily do) under that *Cananding* form. *He that beleeves not shall be damned*. In the *Apostles* time, or a little after (as is judged) *There were twelve Articles of the Creed*, but now we have more *Creeds* than they had *Articles*; so many men so many minds, nay, so many opinions (which yet are far from the life of *Christ*) so many *Faiths*, and though our *Lord Jesus* saith, he that

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that beleeves in him shall be saved; we now cannot be saved but by beleeving more, and as the world continues, so we increase in our *Beleeves*, and upon this giddy account poor ignorant, distracted sinners know not when they shall beleeve enough to salvation. But when our *Redeemer* shall appear, he will not prefer one *Opinion* and reject another, so much as prefer all the *upright*, and reject all the *Hypocrites*, he being not the *Lord of Opinions* but of *Souls*, nor one *sheep* that hath his *mark* shall be left out of his *Fold*, nor one *Child* that bears his *image* shall either be kept or *thrust* out of his *Family*; now, they are Faith and Love, Singleness and sincerity of heart.

Sixthly, Remember that the *Ordinances of Christ* are not his *Grave*, wherein he lies, but the *Throne* whereon he sits as *King of his Church*. That you shall never be *above Ordinances* untill you are *above tentations*; and that they lose not their *Authority*, because sometimes we miss their *Influence*; and that they are *appointed* not onely to bring men into, but also to bring men up in *Christ*. *The Bible is not the Word of God, because it is imprinted in the hearts of men, but because it was written by the inspiration and finger of God.* These are
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Breasts though sometimes we cannot suck, or milk out consolation from them: for otherwise, every time we have new affections, there should be a new Gospel, and in the end there should be as many distinct Bibles, as there are new Experiences in the world. It is true, they are the Conduit-Pipes, and we have no comfort from them unless Christ convey his blood through them: Yet shall they be nothing (in respect of Gods Authority) because they (*quoad hic & nunc*) do nothing upon us? The Ordinances are dead creatures onely to those that are dead in their Consciences, and are not alive in Christ. The Ordinances cannot work without the Spirit, and the Spirit (ordinarily) will not work without the Ordinances. Wherefore Christians prefer not the Letter before the Spirit, neither oppose the Spirit to the Letter (as the manner of some is) lest in the end you prove neither for the Letter nor the Spirit, but the Flesh. As ever you would be comforted by, take heed of scoffing at the Spirit. Quench not the Spirit in your selves, grieve it not in others.

Seventhly, Let us take heed of *Lukewarmness*; Let us not spend that time in examining the Lamps of others, while we neglect to get oyl into our own Vessels. Christians, look about you! you live in an infectious Air, therefore
take

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take *cordials*; where ever he hath a *poysen*, have you an *Antidote*; take down the *antidote* of Humility, against the *poysen* of Pride; of *Sincerity*, against *Hypocrisie*; of *Zeal*, against *Apostacy*. It is easier to *keep* sin out of the conscience, than to *cast* it out when in. The Devil is a *fiery Serpent*, and if he can but get in his *head*, he will get in his whole *body*, and if he do not, yet the *sting* is in his *head*. How many *virgin Professors* have lost their *spiritual chastity* in an *hour*, that they have been *procuring* many *years*? and that *dear peace* of Conscience in a *moment*, that they have not *imbraced* again till *eternity*? But alas! while we should give *cordials* to others, we *faint* our selves; we should *awaken* others, and we *sleep* our selves; we should *uphold* others, and we *fall* our selves; we should help to *revive* others, and we are *dead*. Many that have time to *reprove* and *advise* others, have not *hearts*, many that have *hearts*, have not *time*, their own hearts are so out of frame and tune. Like *dying* men we take hold of one another, and we love to *perish* in company. But Christians,

Arise, and prepare for the coming of your Master, for as it is *certain*, so it will be *sudden*. If it were the *last hour* in *Pauls* time, sure now it is the *last minnte* of that last hour. Oh Lord!

never

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never was the *Judge* nigher to come, and never less preparation for his coming. Christians, have we not *Closets* to mourn in, or rather do not we want hearts to mourn with all? Hath Christ cast his Cloak of love over you, and said, *live*, and will you not pittie those that yet lie as it were dead in their blood? if you have any *Knowledge*, advise; any *Faith*, pray; any *Zeal*, endeavor; any *Wisdom*, soberly wait; for the coming of the Lord draws nigh. How can Christ wipe tears from our eyes, if we never wept for his absence? or come to answer our prayers, if we never pray for his coming. *Awake, awake*, the night is far spent; arise, the *Day star* is risen in the world, we have slept too long already; Endeavor that when the *Father* comes, he may not find you, like *Prodigals*, out of his house; that when the *Captain* of your Salvation comes, he may not find you in the *Trenches* of the Devil, or of the World, a Lying, a Swearing, a beating your fellow Brethren, for even to these monstrous sins our natures are inclineable. *Pray, Pray*, That when the *Judge* comes, *who is even at the door*, that you may not have your *Accounts* to be cast up, when they are to be given up; Judge your selves, that you may not be judged. The *noise* and *news* of the *Bridegrooms* approach is at hand; *Awake, arise, go ye out to meet*

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meet him. If these following Discourses may any way advantage you in your spiritual Watch against the Devil, they are yours, read them in love, apply them to experience, let them not swim in your heads, but sink into your hearts; And in your prayers to the *Throne of Grace*, let him have a room, who subscribes himself in our Lord Jesus,

A Friend to Sion,

FRA. RAWORTH.

L *Et Angels now descend from thee
O Lord! and with this Ladder flee
Abroad, and in their glorious arms
Guard and safeguard it from all harms,
That Jacobs Sleep and Dream may those awake
Who without Jacobs Dream, his Sleep yet take.*

Jacobs



JACOBS LADDER
O R
The Protectorship of
SYON.

GEN. 28.12

And Jacob dreamed, and behold a Ladder set upon the earth, and the top of it reached to heaven, and behold the angells of God ascending, and descending on it, and behold the Lord stood above it.



Here is a threefold sense of this Vision, literall, allegorical and providentiall.

First literall The History of Jacob consists of three gene-

rall parts,

B

First

First, *Jacobs* going to *Padan Aran*.

Secondly, his stay there,

Thirdly, his return from thence.

In his going to *Padan Aran*, the motives which induced him to go thither are recorded; which were, to take a wife of his own kindred, and that hee might withdraw himself from the fury of his enraged brother.

Secondly, the accidents that fell out by the *providence of God* in his journey, and these were, the *Vision of the ladder*, his consecration of *Bethel*, and his vow, all contained in this chapter; my purpose is only to paraphrase and apply the *Vision of Jacobs Ladder*. The Lord open this *Vision* to our eyes to see it, and open our eyes to see it.

Four things might perplex *Jacob* in this journey, That he should leave his Country, that hee should forsake his friends, that hee might fall into poverty, lastly, solitariness and want of company; wherefore the Lord seasonably appears to *Jacob in this Vision*; though thou leavest thy country, yet be content, I will not leave thee, and as for thy friends, be not troubled, I am thy friend, can you
mend

mend your self *Jacob*? and for shame fear not poverty, if the word of thy God may be taken, east and west shall be at thy command. Let *Jacob* say, certainly I shall never see God want, and wherefore should I be dismayed, seeing the Lord saith, I will never see *Jacob* want; and let not *Jacob* fear to be alone, for *Angells* shall travell with him, and that which is security enough, *Jacob* shall have in company not only the *Angells* of God, but the God of *Angells*. The *Ladder* is the journey of *Jacob*, the *Angells* ascending and descending, his royal attendants, going to & returning with him from *Padan Aran*; the Lord stands on the top of the *Ladder* as guiding and governing all. *Jacob* I am perswaded never had a sweeter nights lodging than at this time, when the stones were his pillow, and the Heavens his canopy, when *Providence* made his bed, and *Angells* rockt the cradle. How pleasant is it to consider! *Angells* guard *Jacob*, God guards the *Angells*, and God guards *Jacob* with *Angells*; what ground then hath *Jacob* to fear either men or Devills to disturb him, when hee hath a guard of God and of his *Angells*? B 2 Se-

Secondly an Allegorical sense ; and so Christ is this *Ladder* (*John T. ult.*) by his Divine nature he reached to Heaven, by his humane to the earth, his incarnation being a commerce between Divinity and humanity ; *the steps of this Ladder* are either the genealogy of Christ, or the successive works of his redemption. *John* the tenth, Hee that *climbs* up, or thinks to *climb* up, any other way to heaven than by this *Ladder*, is a thief ; for *John* the 14. hee is the only way for satisfaction , for justification, for sanctification, the only way from God to man, and from Man to God ; every poor sinner hath liberty to *ascend* these *stairs*, and the righteous Pharisee shall never enter the star-chamber of heaven at a backdore.

Tolle scalas Aetii, & tu solus Caelum introibis.

Every man by nature sees the necessity of some *Ladder* or other to *climb* up to salvation by ; the Mahumetan makes the Alcoran his *Ladder* ; the Jew makes the Temple of the Lord his *Ladder* ; the carnal Protestant makes his charity his *Ladder*, and the Papist hath his *Ladder* also ; there is a *Red Ladder* by the blood of Christ, but they will have a *White Ladder*

Ladder by *Marys* obedience; this they accompt the easier way; mee thinks these men mistake *Jacobs Ladder*, yet something like it is, for they are in a dream as *Jacob* was; these are all rotten *Ladders*, and the *climbers* have rotten hearts,

Thirdly, A *Providentiall* sense, and thus I shall handle this *Vision*. The *Ladder* signifies the *Divine Providence*, and in this *Ladder*, wee have many things observable.

First, The variety of Providence in the many steps. The Providence of God hath indeed but one end, yet it hath divers waies to that one end; every living creature hath four faces and four wings, to signify the several appearances and swift execution of Providence. Eze. 1.6. It is a difficult thing to take the picture of Providence at this time in the world, it maketh and hath so many faces, let our eyes be never so exact in observing, and our hands ready in describing its waies. The locks of the Spouse in the Canticles are black and curled, black for their obscurity, and curled for their various intricacy. There are not so ma-

ny several countenances of men, as there are dispensations of God, and its as rare a thing to find dispensations, as men, of the same complexion.

In heaven God will appear to the Saints in one glorious form, but now, as it was said of an Emperor, that every day he put on a new suit, so it is the Lords honour to apparell himself in changeable robes; the imbroidery of *Providence* is made up of divers colours; *Sion* is not allwaies in one condition, nor the soul allwaies in one posture; sometimes Christ frowns, and sometimes he smiles, sometimes hee casteth down, sometimes hee listeth up, sometimes the Church of God is in the wildernesse, sometimes in *Canaan*, sometimes on the raging sea, sometimes in her harbour. *The Lord keeps his people from infection by leading them into divers aires; black and bloody Providences set off the wisdome and faithfullnesse of our God the better. Standing waters corrupt and breed noysome creatures, but running waters are pure and preservative. Every new day brings with it a new tentation, and wee shall never be experienced Souldiers till*

till we are tryed at all sorts of weapons. *credenda plura sunt de Deo quam scienda.*
 We must not look on the scattered lines of Providence, but tarry till God hath made a conclusion; *never say Providence scribles, til you have seen the whole copy.*
 Princes letters wee say, ought to bee read thrice; Let us consider the waies of God, and wee shall never censure them.

Secondly, In this *Ladder* we have the seeming uncertainty of Providence; *The Ladder is partly above the Clouds, and partly visible in the Air;* as the Spirit, *Joh. 3.* blows where it listeth, so God in his works, worketh how he listeth. It is observable, that usually of old, when God appeared in the Tabernacle, a Cloud ushered in his presence. *All the world is in the light to God, but God is in the dark to all the world.* Sometimes the Lord walks so plainly in his works, that he that runs may read; that the dim-sighted'st Christian may say, this is the Lords walk, and this is the Lords work; at other times, he wraps himself in a cloud, and overcasteth *Syon*. *Si vides, ubi fides*
 with darkness, that the poor children of
 God cannot tell where to find their Father, that they can but guesse at his footsteps, knowing not which way to march,

for their Leader hath hid himself.

Pompey the Great said, when the scales weighed down on *Cæsars* side, that there was a mist on the eies of *Providence*; but indeed, the Sun shone clearly, and the mist was on his eye that he could not see it. I confess, in this age it is easier to know what particular things in *Providence* God will pull down, than what he will set up. We often imagine there is a disorder in Gods Works, when, if we mind it, the disorder is in our imagination; We know not how to beleeve, and we phancy the Lord to be at a stand, as not knowing what to do: But we must take heed of charging the Lord to be out of his way when onely he is out of our sight.

Thirdly, In this Ladder we have the seeming contradictions of *Providence*; The Angels ascend and descend the Ladder, One *Providence* seems to go one way, and another *Providence* seems to go another way. Sometime the Cloud in the wilderness seemed to carry *Israel* immediately to *Canaan*; now for *Canaan* might *Moses* and *Aaron* say; and on a sudden the Lord wheels about, and *Israel* turns faces toward

toward the *Red Sea*, as if he intended they should never see *Canaan* more.

How plainly hath the Lord led *England* for some years toward a Reformation? The Saints have encouragingly said one to another, Certainly we are within two or three years journey of the *New Jerusalem*; Have at the scarlet Whore of *Babylon*; Now for the building of ruinate *Sion*; But the Lord hath seemed to cry, *face about*, and follow me yet longer in the wilderness, and some of the Saints conclude, we are never like to go forward, we shall return to our Leeks and Onions; The conversion of souls visibly goes backward and not forward. About twelve years ago hundreds came out of the *Devils Kingdom*, into the *Kingdom of the Gospel*, but now many fly from the colours of the Gospell visibly, and run into the Devils quarters again. The Lord seems to seal up the hardness of mens hearts, and to say to the womb of Grace, Give forth no more, let no more sinners be changed from darkness to light in *England*.

Well might *Solomon*, *Prov. 30. 19.* compare the Church to a ship in the midst of the Sea; which as the Prophet

*Miremur non
rimemur Provi-
dentia recondi-
tam vin,*

phet speaks, *Now even mounts up to the Heavens, and anon descends, as it were, to Hell.* God sees our works in our wills, but we cannot many times spell out the Lords Will by his Works; who can trace the Lord in his travel, or find out the *work or walk* of the Almighty in the world? *The Texts of Providence are as difficult as the Texts of the Scriptures; there are as high contests about Providence, as about Predestination, and it is as hard to reconcile the Works of God, as to reconcile his Word, though there is a real concordance and harmony in both.*

Be not over righteous, says the Preacher, Eccles. 7. 16. Can a man be too righteous? rather, we think, he should have said, be not too prophane; but as one Diamond cuts another, so one Scripture opens another, ver. 15. *I have seen a just man, as just as Abel, perish in his righteousness, and to lose his life because he would keep his conscience; and on the contrary, I have seen a wicked man, as wicked as Cain, to prolong his life, and to have the world at command; but yet carp not at providence,*
let

Let the Lord be down before you think to
lift him up; enter not into the Chair to
offer knowledge to God about his
Works.

*There is no reason that the Lord
should give man a reason of all his
ways; he often wils a change, but never
changeth his will.* God may retreat
in his *Providences*, as to us, and undo
all he hath been doing in *England* these
fifteen years, and make *Sion* put on her
mourning apparel, and yet not be ei-
ther unconstant or unfaithful; though I
hope better things.

For it is observeable, that *Provi-
dence* in the main is never *Excentrical*,
and in the main is never *Retrograde*,
*The Lord oft looks backward, but ne-
ver goes backward.* He led *Israel* forty
years about in the wilderness, and yet
never carried them back to *Egypt*. *A-
braham* is promised a Son, and a nu-
merous off-spring; but as if *Providence*
had forgot it self (to us) *Abraham* is
commanded to offer up *Isaack*; and
whereas he might have objected, Lord,
thou art wont to call for Oxen to be sa-
crificed, and dost thou require me to
sacri-

*Certum est quia
impossibile est.*

sacrifice my son? Thy word saith, I must not kill, and thy mouth saith, I must kill: and Lord, thou hast promised to multiply my seed, and now thou callest for my *Isaack*? How can the *branches* grow if the *stock* be cut down? and yet *Abraham* obeyed, winking, and putting his hand into the Lords hand, following him, though *Providence*, as it were, crossed the *Promise*. We now have, as the Prophet speaks, *a wheel in a wheel*: So I trust, ere God hath done with *England*, we shall have, as the Rabbi speaks, *a miracle in a miracle*.

Fourthly, In this *Ladder*, we have *The independency of Providence*. The *Ladder* we see, is onely reared and supported by God; it is not a crooked *Ladder*, but stands upright toward *Heaven*. It *Leans* not on the mountains of men, nor *Palaces* of Kings. Many quarrel and find fault with the *Ladder of Providence*, but this *Ladder* shall never fall down before man, or to man. The Prophet undertakes the challenge, *Isa. 40. 15. Who hath been the Counsellor of God, or hath taught the*

the Almighty? The wise King of *Aragon* was so foolish, as to think he could have made the *Creation* better if he had been of Gods Counsel; and some men think there are *Erratae's* in the volume of *Providence*, by their murmurings, and would fain be a correcting the *Lords Copy*, and amending the *Lines* of his Government in the world; methinks false-hearted man is like flattering *Abfolom* who would insinuate to the people neglects in his Fathers Government; There is no man deputed of the King to do Justice, and that he was able to guide *Israel* in a better order.

But *John* the 15. The Church is compared to a *Vine*, and God will have it lean on himself, and not to be supported by the poles and policy of men. It is observed that the weakest women have often the strongest children, and that the Lord hangs the heaviest weights on the smallest wyars. The stone in *Daniel* is cut out of the mountains without hands: The Gospel and *Sion* are neither framed nor forged by man, both are the handy-works of God; as there was no concurrence of mans power.

power to the generation of Christ personal; so there is no concurrence of the wisdom of man, to the generation of Christ mystical. Cicero fell in with Caesar when Pompey was defeated; and it is no dishonour for man, routed in his way, to fall down to God. Man must lean on God, but God will never lean on man; man must go to God, God will never come to man. If the mountain will not come to Mahomet, Mahomet will go to the Mountain, said that bold Impostor, when he could not work a miracle, which he promised to his followers. Oecolampadius had a good cause, as they said, but he wanted Souldiers to bear it up; but let Sion remember that her cause is not so good, but the strength of her Protector is as great to maintain it: There is nothing that God doth by the creature, but he can do without the creature; rather than Sion shall fall, the God of Sion will not stand on miracles.

*Quod est causa
causa, est causa
causati.*

Fifthly, In this Ladder we have the extent of Providence. The Ladder is set upon the earth, and the top of it reached to Heaven, Providence extends,

1 To all senseless and irrational creatures, both in their Preservation and Government. First, In their Preservation. The *Epicures* confine God to the Palace of Heaven, as if it were below his Majesty to take notice of the lower world; The *Stoicks* limit him to the middle Region: But the Lord deals not like a Carpenter or *Artizan*, who have done all their work when a house is built, and a Clock put together. *There is as much need of a Divine wisdom to preserve, as there was of a Divine power to make the world.* There is a necessity not onely of a privative influx from God, that is, not onely that he does not destroy his creatures, but of a positive influence to maintain the creatures in being, *Job 6. 9.* If the Lord take away his hand, Job would fall; not onely to the ground, but also to his first principles of nothing.

Virtus est maxima pertingere quam remotissima.

Mithridates a General knew all the names of all the Souldiers in his Army; The Heavens are the *Lords Hosts*, and they in all their *rancks* and orbes are known and kept by the *Lord of Hosts.* *Cincinnatus* his honor was, at the same time

*Deus nec laborat
in maximis, nec
fastidit in mini-
mis.*

time to hold the *Plow*, and the *Helm* of State. *The Lord made as well the least worm on earth, as the most glorious Angel in Heaven, and it costeth the Lord as many words to make a worm, as to make an Angel, for all was done with a word.* It is no disgrace for the Lord to walk up and down by his *Providence*, and over-look all his creatures; the baseness of any creature, no more defiles God, than a dunghil vapor infects the Sun beams. The lesser a *clock* is, as if it can lie under the wings of a Fly, the greater is the skill of the Clock-maker. The Smith was commended for beating iron into chains and nets that they could hardly see them, being thinner than the smallest thread, or the web of a Spider. *God is great in the greatest creatures, and he is great in the smallest creatures.*

*Deus est in culi-
ce & in pulice.
Sæculum est spe-
culum,*

It is to be feared, that those that at present question Providence, upon the same accounts may ere long deny the Creation. A King is confined to his proper *Ubi* and *Palace*, and he orders things in his Dominions by *Deputies* and *Viceroy*s; but the Lord can no more be ab-
sent

sent from his creatures, than cease to be their Creator, nay than cease to be, *Psal. 147. 9.* According to the old observation, God is present in Heaven by his Glory, in his Church by his Spirit, in Hell by his Justice, in earth by his Providence, though it be not full, for God is every where in his Essence.

If any, from *Gen. 2. 3.* object, *That God rested from all his work*; The answer is, He rested from his works of Creation, not of Providence, or from creating any new kind of creatures, for otherwise Providence is a continual creation, *Joh. 5. 17.* *My Father worketh hitherto, and I work.* The Rabbies have a saying, There is not a plant on Earth, but it hath a star in Heaven; and the flowers you see below on earth, are begotten by the flowers of light, the Stars you see in heaven.

(any; God is in smal things great, not smal in

His even prayse can neither rise nor fall; He is in all things one, in each thing many;

For he is infinite in one and all.

The least Creature hath something of God in it, and the best Creature, something of nothing.

C

Secondly,

Secondly, In their Government. In God, as the Apostle saith, *we have our being*, we are his Creatures; *in him we live*, by him all things are preserved; *in him we move*, all things are at his beck and command. Every Creature, as it hath a *being* from God, as its *Maker*, so it hath an *order* from God, as its *Governor*, and that *order* is warlike, whereby all Creatures are *mustered*, and trained, and serve under the colours of the Almighty. Look into *Egypt*, and you find a Band of *Frogs* march into *Pharaohs* Bed-Chamber. Look on *Herod*, and God sets his *Vermin* on him; and all the Kings Guard cannot Master the Lice. God hath *Hornets* for the *Hivites*, and 23 *Mice* for the *Philistims*, I *Sam.* 6. *Rats* for the *Prelate*, and a *Fly* for the *Pope*.

When God hath service to do, he can never want an *Army* to do it; all the Creatures stand ready prest to receive the word of Command; If he bids them go, they go, if he bids them come, they come. God fed the Prophet by *Ravens*, I know not which most to admire, whether preservation *without food*, or food

*ut in aqua
solem, sic
Deum in
operibus
contempla-
mur.*

by such messengers, were greatest; those ravenous creatures which took food from others, brought it to *Elisha*. The *Philosopher* says, God is the first *Agent*, that is true, but not all: God leaves not the world to be governed by *Fortune*, after he made the World. God is the first *Agent*, as the first mover, which sets all the inferior Spheres in motion, and so continues them.

*Deus sic
singula cu-
rat quasi u-
niversa, sic
universa
quasi sin-
gula.*

It is the custom of the Jews, to let the Book of *Hester* fall on the ground before they read in it, because they say, there is no name of God in that book; But every Creature hath a letter of Gods Name in it, and therefore not to be trampled on. All the World is Gods work in Folio, the *History* of the Almighty: Here the *Acts* of our Father are to be seen and read of all; the Heavens declare his glory, they are the *Regii Professores*, the Divinity Readers of God to the World.

The World's a School, where in a general Story

God always reads dumb Lectures of his Glory.

C 2

The

*The World's a Book in Folio, printed all
With Gods great works in Letters Ca-
pital.*

*Each Creature is a Page, & each Effect
A fair character, void of all defect.*

*But as young Tnuants, toying in the
Schools,*

*Instead of learning, learn to play the
Fools;*

*We gaze but on the Babies, & the cover,
The gawdy flow'rs, and edges gilded
over.*

Secondly, *Providence extends to-
ward all rational and intellectual Crea-
tures, Men and Angels, good and bad,
generally and specially; of which last I
shall discourse, as it is exercised for the
good of Sion.*

1 This *Ladder of Providence* is ex-
ercised on man for good. The answer of
the tongue, (*Prov. 16. 1.*) is from the
Lord; we cannot *speak* a good word
without the influence of God, much
less, can we *do* a good work. I dare not
say, that the Graces, as Faith, Hope,
flow *formally* from God, yet certainly
they flow *efficiently* from God; that is,
though

though it be *not* God that beleeves,
but man, yet man would *not* beleeve
without God.

It is the Tree that brings forth
fruit, yet the Tree would not bring
forth fruit were it not for the *light* of
the Sun, and the *dew* of Heaven.
It is certain, that man may *repent*
when he *will*, but it is the Lord must
give him *that will to repent*. A man
must needs *repent when he will*; for
repentance is seated in the Will of
man, for man cannot repent without
his Will; but not in the power of man.
It is a truth, *man cannot repent, be-*
cause he will not repent, and also,
that man will not repent, because he
cannot.

*Requiritur
opera homi-
nis, sed ope-
ratio Dei.*

The conversion of the Soul is sup-
posed to be as considerable a work, if
not a greater, than the Creation; for
in the Creation God had no Adversary;
The Light did not say, I will not
be created, the Earth did not say, I
will not be formed; but in the new Crea-
tion, sinners labor to prevent the concep-
tion of Grace, take down antidotes a-
gainst Salvation, and study how to de-

*Deus ama-
vit nos non
existentes
imo resist-
entes.*

*Gratiam
non à nobis
presumpsi-
mus, sed à
Deo sum-
imus.*

foat the Spirit of God, and make its works *abortive*. God when he comes, finds the house, not onely *empty* of *Grace*, but *filled* with *Lusts*, and the strong man up in armes, not a *rasa tabula*, a milk white Paper, but he finds the Devil to have been *scribling*, and the World to have been *scribling*. *Angels may knock at the door of a sinners heart, but God onely can open it.* The Body is not so much at the command of the Soul, as the Soul is at the command of God. *Without me, Joh. 14. ye can do nothing. The Lord opened the heart of Lydia.* Mans heart is Gods *Lock*, and not mans wisdom, but the Spirit of the Lord is the *Key* that must *unlock* it.

Not that *Providence* offers violence to natural principles, it works necessarily, but not coactively. It is a true Rule, those things which are *contingent* in respect of *second causes*, are *necessary* in respect of the *First*, by a necessity of *immutability*, not of *compulsion*. How many *Lyons* in this age hath our God made to *lie down with Lambs*? How many *Lyons* has he effectually turned

turned into *Lambs*? It is Gods Pre-rogative to *make*, and it is the royal flower of his Crown to *mend* the heart, under the prayſes of Nature lurk the enemies of Grace.

Secondly, *This Ladder of Providence reacheth as fr as wicked men, and Devills.* And that four ways.

I In this Ladder, there is a preventing Providence. Pharaoh, *Exod.* 14. resolves on *Israels* ruin, he will destroy them, I that he will; But whence was it that he did not destroy them? *Ezek.* 29.4. The Lord put an *hook* on his *Nostrils*, and a *bridle* on his *Jaws*. The *Dark Lanthorn* of *Faux* is famous, the *Match* was ready to give fire, to have blown up all, but God met the Powder. *The dark side of the Lanthorn was to man, the light side toward God.* Hmo affu, tadn.

Afflictions are Gods *blood-letting*, and by them. he not onely *cures*, but prevents diseases; *David* had gone *astray*, if he had not *stumbled*. As distracted a Nation as *England* is, we had *perished*, if we had not (even) *pe-*

rished. It was a good mans contemplation on this *Ladder*, Lord thou hast *pardoned* those *sins* I have *committed*, and those *sins* which by thy *Grace* I have not *committed*. How many Souls had never gone into Heaven, if God had not carried them by the gates of Hell? How many sinners had been *undone* indeed, if they had not been *undone* in their *own* *sense*? Let Gods *Jacobs* lie at the foot of the *Ladder* and admire, what hardness of heart hath God prevented! what an hard heart hath God *softened*! how miserable in sin had I been, if God had not had *mercy* on me? and how *miserable*, notwithstanding all my *sense* of his love and power over my corruptions, should I be, if yet God should not have *mercy* on me! *God* is not onely to be *admired* for bringing good out of evil, but for preventing evil, and doing good.

*Great God! no sooner born but we
begin,
Babels accurs'd Foundation, by our
sin;*

Our

*Our thoughts, our words, our deeds, are
ever yeelding*

The sad Materials of our sinful building;

*Should not thy Grace prevent it, it
would even*

*Rise, and rise up, untill it reacht to
Heaven,*

*Lord, ere our building shall begin to
show,*

Confound our language, and our building too.

And so in a publique sense, when the overthrow of *Religion* is determined at mans *Council-Table*, it is not determined at Gods *Council-Table*; mens designs are not so deep, but the Lords designs are deeper: *And though Satans enterprises are in the Dark to us, yet they are in the light to God.* God often blows up and undermines the malice of men, for his Children, who sometimes neither *feel* nor *hear* the blow. O Lord, how often are we delivered from visible dangers, but, how oftner from invisible dangers? Remember for ever, that the Devil and Men
may

may often level their Ordnance against Sion, but they shall never do Execution, till God say, Give fire.

Deus justè
patitur
quod nos
non justè a-
gimus.

2 In this Ladder, there is a permitting Providence. The Devils are kept in chains, as Jude speaks, In chains, not onely of Justice, but also of Providence, that they can neither torment the Body, or torment the Soul, without commission or permission from God. God did not allow, yet he suffered, the treachery of Judas, and the cruelty of Pilat toward Christ, *Act. 2. 23.* The Apostle chargeth Christs death on them, and yet brings in the *fore-knowledge and counsel of God*; The Father delivered the Son, the Son delivered himself, out of love; Judas delivered Christ for money, the Jews crucified Christ out of malice; so that, in the same tradition, God is to be magnified, and man condemned; because, in the same thing which they did, the cause was not the same for which they did it. God permits weeds in his Garden, and tares in his Field, Why may some say, doth not God prevent the

the sprouting and growing of such blasphemies and errors as range up and down, and rage in *England*? How, says unbelief, can the Lord be tender of his Flowers, his Saints, and Truths, and yet be content to see such thorns and weeds to grow about them? Remember, That *God is not bound to do all he can* (and how could God be Almighty if he did all hee could?) and that when the Wheat is ripe, as *Luther* speaks, the Husband-man will burn the Tares. If a man should find fault with the shadowing of a picture in a Table, it would be answered, Let not the Cöbler go beyond his Last, for the dimming sets off the bright, and the art of the Painter could not be perceived, without diversity of colours.

A Father holds a Lyon in chains, the child trembles for fear lest the Lyon should devour him; but the Father suffers the child to tremble, but will not suffer the Lyon to devour: the Saints in *England* are afraid, for the Lyon of Hell roars (indeed our sins have both lengthened his chain, and opened his mouth) but let them consider, the
Lyon

*Rugiat Leo
quantum
vult, tantum
non fugiat
Ovis Christi.*

Lyon is not so *powerful*, but their Father is as *pittiful*, and that God that suffers the Lyon to *roar*, will not suffer the Lyon to *tear*.

Satan, though *politick*, cannot slip his collar, though *powerful*, cannot break his prison. The Devill hath men to be his prisoners, but the Devil himself is Gods prisoner; *Providence binds Satan* over to the Peace, to his quiet behavior; Christ hath the keys of Hell at his girdle, Hell is under his *conquest*, and therefore under his *command*. Rev. 20. 2. an allusion to Conquerors, who having taken a Fort, the keyes are presently surrendered to them.

*Diabolus
contra
sanctos
tempesta-
tem movet
sed ipse nau-
fragium pa-
titur.*

This *Ladder of Providence* reaches as far as Hell, and extends to the utmost line of the Devils Kingdom. *Satan cannot enkindle one fire in Sion, if Providence did not suffer him to go up and down to gather sticks*. The whole Creation, Men and Devils, though they are not all under the *protection*, yet they are within the *Precincts of Providence*; and let us not murmur at Gods *permissive Providence*, but consider, God judgeth it *more for his glory*

glory, to bring good out of evil, than not to suffer evil to be at all; and God would never suffer evil to be, if he could not bring good out of it. The Almighty doth not approve of all he permits; and therefore let none undertake to reprove him for what he permits, there being nothing that is permitted, which shall not in the end prove for Sions comfort, and his glory.

For either thy command or thy permission

Lay hands on all; they are the right and left;

The first puts on with speed and expedition,

The other curbs sins stealing-pace and theft;

Nothing escapes them both; all must appear,

And be dispos'd. and drest, and tun'd by thee,

Who sweetly temperst all: If we could hear

The skil and art, what musick would it be?

*Plures sunt
gratia pri-
vative
quam posi-
tive.*

3 *In this Ladder there is a restraining Providence. Thus far shall the Designs of men and Devils go, and no further; That's the authoritative Dictate of the Almighty. God will shake the World; Nahum 3. as a Fig-tree; men shall neither have leaves to cover their nakedness, nor fruit to satisfy their hunger; the Lord can make the Saints, in beleiving, not to care (as we say, a fig for the Towers or Powers of the World against Christ. The Egyptians like ravenous Wolves would fain have been worrying the Lambs of God when they came out of their bondage, but the Lord held them in, and they did neither rend their Fleeces, nor suck their blood. The Lord (according to the Proverb) here truly held the Woolf by the ears.*

The Saints, Zech. 2. 8. are the apple of Gods eye; now we know the eye is the tendrest part of the Body, and the apple is the tendrest part of the eye. It is remarkable, how the eye is secured by a trinity of Providences; by Tunicles, that sweat annoy it not; by the Eyelids, that the dust hurt it not; by the Eyebrows,

brows, that it may be kept from blows or strokes. There was care on care, Providence on Providence, Tunicle on Tunicle, for Sions good. Oh that the glory of the Lord were as tender to us, as our Salvation is both tender to, and tendred by the Lord !

It is prettily observable, Gen. II. 4. In the building of Babel ; Go to say the Babylonians, go to saith God ; Let us build a Tower, say they, let us go down and see it, saith God ; That we may get a name, say they, that we may scatter them, says God. Thus God words it with them, and confutes their folly from point to point. I beleeve there are such Babels a building in the world, and I am perswaded the Lord wil shortly come down and see them ; The pride of man shall flow to such a Tide, and then it shal Ebb, Errors and Blasphemies shall even lay the neck of the Gospel on the block, but shall not cut it off.

Let the Devils raise storms, and bluster with their winds round about the house of God, (Job 1.) Let the men of the World bow down their backs,

Divinum
consilium
dum devi-
tatur im-
pletur, hu-
manum con-
siliu[m] dum
reliquitur
comprehen-
ditur.

backs, and set to their shoulders, they shall never overthrow it; They shall neither prove themselves *Sampsons*, nor the Saints *Philistims*. *Sion*, like a bottle may be *dipt*, but it shall never be *drowned*: God will never suffer such an Enemy to invade *Sion*, that either he could not *keep out*, or will not *conquer*. Satan may be the *Executioner* but God is the *Judge*, and the *Executioner*, cannot lay on a stroak more than the *Judge* appoints. -

*Fierce Lyons roaring for their Prey,
and then*

*Daniel thrown in, and Daniel yet re-
mains*

*Alive! there was a Lyon in the Den
Was Daniels friend, or Daniel had
been slain.*

*Among a thousand Lyons I'de not
fear,
Had I but onely Daniels Lyon there.*

4 In this Ladder there is an ordering Providence. The Ladder of Providence extends from Heaven to Hell; Let men climb never so high, and

and dig never so low, *Policy* goes not so far, but *Providence* goes further. If the Lord suffers a poyson, he knows how to bring a cordial out of it; The Devil can turn cordials into poysons, God can turn poysons into cordials, nay, make poysons cordials. He suffers his Children to burn their finger in the candle, to keep them from burning their whole body in the fire. He, like a Nurse, suffers his children to reel and fall, that they may cry for his arm to hold them up, and learn to walk by his strength, and under his Elbow.

There is nothing so firm, but *Providence* sustains it; nothing so small, but he regards it; nothing so evil, but he can overcome it; nothing so vile, which serves not for his glory; nothing so wrongful, which executes not his Justice; nothing so enemy-like, which fights not for him; nothing so much against him, but hits the mark at which he aims. It was a good speech, if well understood, of a good man, once, That he was as much beholding to God for his Infirmities, as for his Graces. If

*Deus sape
facit opus
non suum ut
faciat opus
suum.*

D

Peter

*Lapsus Pe-
tri sit om-
nium Petra*

Peter had not fallen, he had fallen. The Saints sometimes fall; that when they rise they may stand the fast-er.

David cut off Goliaths head with Goliaths sword. Our Lord Jesus hath often beat the Devil in his own Kingdom, and with his own weapons. Many have shot with the Devil in his own bow (as Eve Gen. 3. by disputing with him) but never any except Christ ever out-shot the Devill in his own Bow ; As appears in two famous Instances.

The first of the first Adam, Gen. 3. The Devil was a fallen Angel, and he envied that Man should stand ; Adam was the Representative of all mankind ; If Adam had stood, we had stood ; now also says the Devil, all the world falls before me, if I can but make Adam fall ; he makes the on-set, gives the bait, Adam swallows it, and is poisoned, the Devil laughs, as we say, in his sleeve, exults, as if all the world was his ; Adam is arraigned by God, the Devil is a ready witness against him, but before the sentence was pro-

nounced

nounced, the sin is pardoned; the Messiah puts in bail. The seed of the woman shall break the serpents head, though the serpent bit the womans heel (but the serpent had but one head, and the woman had two heels:)

*Brodest sec-
cavisse, no-
cet peccare.*

I cannot tell which most to admire, the disease, or the remedy. Christ is the glory of the Church, the King of Saints. Sure I am, we had never heard of Free Grace, if man had not fallen.

The second Instance is of the *second Adam*. The Devil sets on the Captain of our Salvation; Oh thinks the Devil, if I can but destroy the Shepherd, the Sheep are mine; Judas betrays his Master, the Jews crucifie their King, Christ is laid in the grave, Satan danceth and triumphs, as if he had got the victory; But Satan, stay the bells, *Thou hast won the Field, but Christ hath won the Day*: Christ ascends from the Grave, marcheth through the Devils Kingdom, and receives a Crown from the Father, as Victor over Men and Devils, who could neither prevent his Resurrection, nor Reign. Oh the wisdom of Providence! If

*Diabolus
dum irritis
ruit, dum
quærit ho-
minem, in-
cidit in sal-
vatore.*

*Christi fel,
nostri mel.*

Christ had not been bound, we had not been freed ; if he had not died , we had died for ever : This was Satans Master-peece, and yet it was his overthrow.

Providence brings the wheel over all designs against Sion. Prov. 10. 26. Satan was the first fool, though not the onely fool in the world. Providence is usually exercised in contraries. It is the Divine method to humble, that he may exalt ; to kill, that he may make alive ; to bring light out of darkness, and Hell out of Heaven. We wonder oft, why God suffers those to reign, who make Christ to suffer, and will not suffer Christ to reign ; little considering, that the Lord oft makes the Earth to help the woman, and loves to strike strait stroaks with crooked sticks. He makes wicked men, though they be as Chaff, yet to cover his Wheat ; and though they be as Straw, to bear up his Ears. If Paul had not been such a Persecutor, Paul had not been such a Professor. Josephs Brethren aimed at his ruin, but God Gen. ult. aimed at his advancement.

Al

*Opposita
juxta se po-
sita magis
elucescunt.*

All things work together for Sions good, Rom.8.28. Before Sion is built, here lies a peece of Timber, there lies the Brick, and there lies the Morter, all things seem to be in a confusion; but tarry till the Lord hath done, and you will see no disorder but order, no confusion but beauty. All things you see, not onely work, but work together (the word in the Greeke is compounded) Look not onely on Gods way, but on his end; what God hath joy-ned together, let no man separate. The child, could blame his Father, when he sees him tread the grapes, the Father, he thinks, will mash and mar all, but when he comes to years of discretion, he knows, that the best way to keep the Grapes from withering, is to turn them into wine.

Let man use what means he will against the Church. God hath still the security of the end. If his Wisdom prevent not disorders, his Power can order disorders. Men may bend their Bows, and shoot their Arrows, against God; but all in vain, for it is impossible

that ever this glorious *Archer* should once shoot over or short, the Archer and the Mark being one and the same: *Man too often puts darkness for light, but the Lord onely can and will bring light out of darkness.*

Thirdly, *This Ladder* is conversant about all evils and actions, all evil actions personally and publickly.

I *This Ladder of Providence* reaches as far as sin. *Providence*, by which generally I understand the execution of Gods Decrees in time; sometimes possibly the Decrees of God, and God decreeing, is conversant about sin four waies.

*scivit non
suxit, præ-
dixit non
prescripsit.*

I *Providence* foresees sin. The Lord fore-saw the treachery of *Judas*, and yet simply did not fore-ordain it, and yet the prevision of God is infallible. Did not *Judas*, may some say then, sin necessarily? I Answer, God fore-saw he would sin, as he fore-saw, but God fore-saw that he would sin freely, therefore in that sense he sinned freely. *Because we sin, therefore our sin is fore-known, not therefore we sin, because it is fore-known.* God foretold the infidelity

lity of the Jews to Christ, he foresaw their sins, not his own; The Jews committed a sin which God compelled them not to, who is displeased with sin, but onely foretold that they would do it, because nothing is hid from his fore-knowledge. *Fore-knowledge* in God is as *Memory* in us; Memory presenteth us with things that are past; so Prescience presents to God things that are to come; Now as Memory is not the cause why things past were done, so Gods Prescience is not the cause why future things shall be done; God *fore-sees* and *fore-ordains* those things that are good, but onely *fore-sees*, but *fore-ordains* not those that are evil.

2 Providence extends further, In withdrawing the Influence of Grace, *Psal. 105. 25. Dent. 2. 30. Rom. 14. 22, 23. Dent. 29. 4. God gave them not an heart to understand*; now when Providence withdraws its aid, the creature falls *necessarily* and yet *freely*. The Sun is not the cause of darkness, for it does not positively infect the Air with darkness, but onely removes its

*Non fit
præter quod
fit contra
Dei voluntatem.*

*Multi ne
laberentur
deienti, nul-
lis ut labe-
rentur im-
pulsis.*

Beams : So when the Spirit of God, who blows where he listeth, and is arbitrary in its influence, withdraws its influence of light and life, the Soul is presently possessed with darkness, and sin; or as the *staff falls* to the ground, not because it is *thrown down* by the hand, but because its forsaken by the hand. God is the Author of mans *condemnation*, for as a Judge he punisheth transgressions against his Law, but he is not the Author of mans *corruption*. The Nurse lends not her hand; the Child presently falls; now the cause of falling, is not the *hand* of the Nurse, but impotency and *weakness* in the Child. God throweth down none, but raiseth up many fallen; he healeth many, woundeth none. *The principle of our falling (James 1. 13.) is in our selves, but the principle of our standing is in God.*

3 Providence extends further, In moving the natural Faculties of man. He preserves in man, what he hath given to man, both Nature, which is the principle of natural Actions, and the Will, which is the principle of voluntary

tary Actions; by his power determining their motions, and freely inclining them to any indeterminate actions: *Vulneramur in naturalibus, spoliatur spiritualibus.* Wherefore one and the same Action may be both good and bad, according to the difference of principles; good in the kind, as from God and common Nature, but evil in particular, as from the inbred Corruption of man, for the immediate cause of every sin is the Will of the sinner. In every sinful action there are two things, the act and the defect; God is the Author of the act, but not of the defect: As in the striking an untuned Harp, the fingering is from us, but the jarring is from the Instrument. In God we move; without the aide of Providence, Cain could not have stretched out his arm; but to turn so good a gift of God, to so ill a purpose, as to kill his Brother, that was the proper sin of Cain. God may remove impediments of sinning, he may propose objects in themselves indifferent, as threatnings, preaching of the Law; Rom. 7.3. and how easily doth man fall when God goes from him, and Temptations come to him?

4 *Providence extends* further about sin. God wills that sin be ; God wills not the *nature*, yet he wills the *being* of evill : To affirm that God is the *Author* of sin, impairs the Justice and Goodness of God ; for he can no more be the Author of sin, than one contrary is the Author of another, than light is of darkness, or good of evil ; It is not the *God of the world*, but the *God of this world*, is the *Author of sin* ; and to affirm that God onely *permits* sin, seems to impair the Government and *Providence* of God ; for God doth not suffer sin to be without his will (*Permissio est quoddam genus voluntatis.*) Judas hath a *Will* to betray his Master, I *will* not, says God, stop his design, but I *will* draw a preservative for mans salvation out of that poyson. The world shall know, that out of the unnaturalest Treason that ever the Sun beheld, I can work the most glorious effect. God found the will of *Judas* earnestly running to sin, he run of himself, God staid not behind, but *ran* with him, but to another end ; *Judas* and God run, as it were,

in

Deo sciente
et sciente
fit peccatum
non utique
volens finit
sed volens.

in the same Race, Judas to satisfy his Lust, God to declare his Glory.

If God did not willingly suffer sin to be, of necessity sin could not be; The Lord fulfils his own good purposes, by the wicked purposes of others; man practiseth sin, and God punisheth sin with sin, so as God is neither to be blamed, or man excused; God hardened Pharaohs heart, but says the Text, Pharaoh first hardened his own heart; When man hardens his own heart morally, tis just with God to harden it judicially. Let Pharaoh alone, says God, let him take his pleasure and pastime, and when he hath hardened his heart by Malice, I will harden it in Justice, I will set a seal to his ruin.

*Deus non
vult ma-
lum, vult
hoc ipsum
fieri malum*

They shall be given over to believe lies, 2 Thes. 2. 11. A dreadful woe against sinners in these daies of Gospel light; as if the Lord should have said, Sinners, I have proffered you my Love, I have proffered you my Sons blood, I have proffered you the Truths of Salvation, I have said, this is my way,

De iis qui way, and it is your wisdom to walk
faciunt quae in it; now because you have refused
non vult to bear my yoke, and to entertain the
Deus, fa- Gospel, there shall come false Propheis,
cit ipse quae and say, Heaven is but a fable, and Hel-
vult. fire was but a politick invention to
 keep men in awe, and you shall be-
 lieve them; There shall come some
 like Angels of light, though they are
 Devils incarnate, and they shall with
 a seeming Mortification, cry down re-
 al Mortification; and with a plau-
 sible conversation, preach down prea-
 ching, and tell you, that a strict life,
 and repentance, are out of date, and
 required onely to scare men from their
 freedom, and you shall believe all
 this, *ter 4. 10. Rom. 11. 8.* God now
 sends us as the Jews of old, a spirit of
 slumber. And,

Because we will not be given up to
 Truth, God gives us over to Error. It
 is one thing to have Error, and it is ano-
 ther thing to be given over to Error,
 which is not onely to have and hold,
 but to be had and held of Error. He
 that will be unjust, let him be unjust
 still. As the Judge at Athens gave
 condem-

condemned Malefactors poisonous Hemlock to drink, for punishment of their misdeeds; so God as a just Judge punisheth our former barrenness and impenitency under the means of Grace, with giving of hundreds over to the noysom Opinions, and monstrous Blaspheemies of this age. It is well for Gods *Jacobs* that the God of *Jacob* stands at the top of the Ladder, or else the Gospel would no longer stand but fall. God knows how to bring Glory out of all this Disgrace; What more heinous act than the treachery of *Judas*? and yet take away the treachery of *Judas*, and you take away the Cross of Christ; take away the Cross of Christ, and you take away our Salvation.

Tolle maliciam fratrum Josephi simul perimet dispensationem Dei.

Secondly, *The Ladder of Providence*. God is visible in all *Afflictions*, Personal and publick.

First, In *Personal Afflictions*, and that

1 In *Death*, *Job 14.5*. *Thou hast appointed his bounds that he cannot pass.* That hand that stirs up our feathers, casteth us down on our Bed. The
Laws

Laws of Nature say to *Death*, *Death*, go to the wrinkled face, to the dry bones, to the dry Breasts, meddle not with this young Man, touch not this beautiful woman; But *Death* is in Commission from *Providence*, and must observe its commands. It is appointed for all men once to die, that is, once: Gods Decrees for the mortality of man are not made at random, but in particular, and they are irreversible. *Zenacherib* shall not be slain in the field, nor by the *Angel* of the Lord which smote a great part of his Army, but at home in his own City, and in the Temple of his *Idol*, and by the hands of his Sons that sprang from his loyns; *Sifera* shall not die in an Army, nor by the hands of a man, a Bow shall not be bent, nor a Sword drawn against him, the Lord hath reserved him to a tent, to a ten-penny-nail, to be driven into his head by the hands of a feeble woman. The Tyrants of the world have their names already in the immortal Bill of mortality, and their days are determined by the fatal line of *Providence*. So long shall *Pharaoh* oppress

*Tulisti Domine patrem
quem ipse
dederas non
convictor
quod reci-
pisti ago
gratias
quod dedisti*

press the *Israelites*, and no longer; So high shall *Nimrod* build his *Babel*, and no higher; So far shall *Nero* and his moral Successors prosper in their persecutions, and no further.

Death knocks as often at the door of the young man, as of the old; there are as many young skulls (as it is observed) in *Golgotha*, as old. The *Siege* of mortality mows down the Lillies of the *Crowns*, as well as the grass of the field; our last day stands, the rest run, *stat sua cuique dies*. The bullets fly in the wars at the direction, not of *Chance*, but of *Providence*; *Providence* says to the *Cannon*, strike such an Officer, such a Souldier, wound him onely, kill him outright.

Some men, I confess, are accessory to their ruin, and as we say, *die before their time*, that is, their time indeed, which according to the visible face of Nature they might have lived, but not before *Gods time*. God hath the four keys, of the Clouds, the Womb, the Heart, and of Death hanging onely at his own girdle. *Mans spirit is the candle of the Lord*, Pro.

21.27. He puts out some candles as soon as they are lighted, others when they are half wasted, and he suffers others to consume, by old age, to a snuff. *Providence hath turned up a Glass for every man, and man can neither stay the sands of his Glass a minute from running, nor turn it up when it is once out. When Gods servants have done their work, Providence lets them go to bed. Oh how sweet it is to behold Christ in every Cross, and God on every Ladder!*

2 *Providence is visible in Afflictions. Saints are appointed to afflictions, as a mark is appointed to be shot at by the Arrow, on purpose, 1 Thes. 1. 3. God shoots not at random, but at a mark, he does not draw his Bow at a venture, as he who slew Ahab, 1 King. 22.34. or shoot at the whole host of mankind, let the arrow light where it will; but he singles out the particular person, and sends every Arrow on a special Errand. The wicked mans sight is bounded by second causes, and he cannot see beyond the Horizon of the creatures. We, Jonah the fourth, quarrel*
with

with the *worm* that smites the *goard*, but see not how God sends the worm : Such a man owed me a spight, and now he is even with me; as if God were a Cypher; and either *were nothing, or did nothing*. Job saw God on this Ladder, Job 1. who says not, the Lord hath given, and the Chaldeans have taken away; the Lord hath *inriched* me, and the Devil hath *robbed* me; but as if he never heard mention made, either of the *Devil*, or the *Chaldeans*, *The Lord gave, and the Lord hath taken away*; Hee is not angry with Chance and Fortune, and falls not out with Stars and Constellations. David saw God on this Ladder, Psal. 44. 12, 13, 14. like a good child, he *fathers* the rod on God his Father; *Thou hast cast off, Thou hast cast down*; when *Gods rod was on his back*, he puts his hand on his mouth, and his mouth in the dust. Luther saw God on this Ladder, when he observed, though the *Christs-cross* be no letter, yet he learned more by it than all the *Letters* of the *Alphabet*; and that God never sent him on any *special Errant*

or *business*, but he first *sent* his mind by some *special* affliction. And *Alfred* saw *God on this Ladder*, who alwayes prayed that *God* would bestow some tryal on him, to *keep down* his love to the *World*, and *draw up* his love to *Heaven*. *Lorinus* reports of *Grashoppers* formerly in *England*, which depopulated *England*, that on one wing they had written *Ira*, in *black letters*, upon the other *Dei*, in *golden*: The Saints are afflicted, that is *anger*, but by their *God*, that is *golden*.

Hear the rod, saith *God*, and who hath appointed it; Is that proper language? but its one thing to *feel* the rod, and another thing to *hear* it. *God* preaches to man a Lesson, not only by his *Word*, but by his *Rod*; and as the *Word* must be *felt* before it can be *heard*, so the *Rod* must be *heard* before it can be *felt to purpose*. Repent, provide for Eternity, now do it, or it may be you may never, is the dialect of the rod, as well as the word. *God* appoints this man a *cup of consolation*, and that man a *cup of sorrow*, and he appoints how many *drops* shall be in their *cups*,
and

and all the world cannot put in a drop beyond the Lords *measure*; Afflictions are a rod, but they have honey at the end of them: How sweet is it while the rod *softens* the heart, and the *hony* opens the eyes? Afflictions are called *darkness* in Scripture, but they have *enlightened* the eyes of many, who else might have walked in everlasting darkness.

Schola crucis
Schola lucis, quæ
nocent
docent, præ
iniquitatem
iniquitatem

How many may read legibly their sins in their punishments, and need enquire for the cause of no other physician. God lays some sick in their own beds of wantonness, and so hangs them at their own doores. Lord says one Christian, lying like Jacob at the foot of the Ladder, I am thy vine, and let me rather bleed than wither; I am thy Apple-tree, let me rather be *lopt* to grow, than *cut up* to burn: Lord, says another, *frown* on me, rather than not to *look* on me; let the Lord take me into his hands and correct me, rather than that I should have nothing to do with God, or he should have nothing to do with me. How many souls have occasion to say, If the Lord had

not plowed me with Afflictions, and dunged me with Reproaches, what barren ground had I been? how had I wandered, if the Lord had not sent his dogs to fetch me to his Fold? *I had certainly been cast away, if I had not been cast down.* How had I surfeited on Pleasures and Friends, if the Lord had not called me from the Banquet? Adversity hath whipt many a Soul to Heaven, which otherwise, Prosperity had coached to Hell. How glorious is it to see God in Riches, in Friends, in Honor, in Persecutions, in Crosses, in Sickneses, God casteth down, and my God lifeth up? *The Lord often writes angry Epistles to his children; yet observe, still at the bottom of the Letter, he subscribes, Your loving Father.* Hippocrates called the Pestilence the divine disease, το θεϊον, as we call the spots thereof Gods mark; the Falling-sickness of old was called *morbus sacer*, because it was the immediate hand of God. O Lord, may every Soul say,

*It matters not what my condition be,
So it but lead, or whip me home to thee.*

Secondly,

Secondly, *Providence is visible* in publick Afflictions and Affairs of the world.

I In the publick troubles and distractions of Nations. *I create light, and I form darkness. Isa. 45. 7.* Sin is mans creature, and Afflictions are Gods creatures ; every Affliction bears the image of its Maker, and God is not ashamed of his own handy-work. *Sinful man is the meritorious, but Providence is the efficient cause of Evils ; Man is the cause of moral evils, God of penal evils in the City, Amos 3. 6.*

Afflictions are Gods Thunder, and Lightning. Famine and Pestilence are the *Kings evils*, onely caused and cured by God ; the Lords dreadful Ambassadors to a Nation, they have their *message* to deliver, and they will have *audience* ; Let God but fire our fields, and blast our Corn, as *Abfolom* did by *Joab*, we come presently. Wars, and Judgments, are Gods Troops, he is their *Generalissimo*, they move according to his Orders, he sounds his Trumpet, and beats his Drum, and all the

E 3 Plagues,

Plagues, and Punishments of *Providence* are in Arms; when God saith charge, they charge; when retreat, they retreat. *O Sword of the Lord, how long before you are quiet?* here was a cry to the Sword, but the Sword of the Lord answered, you must speak to the General himself, I am at his command, *Jer. 47. 6.* Not many years since we cryed out, Oh the Sufferings, and Alarms, and Field-fights, when will you cease in *England*? but they never ceased till God bid them cease.

It is the honor of a King to discharge the first peece of Ordnance against the Enemy; The Lord, I am sure, had the honor of beating the first *Alarm*, and sounding the first *Retreat* in *England*. *Man may speak of Peace in, but God onely can speak Peace to a Nation.* In *Revel. 6. 10.* they cry, *How long Lord?* they knew God had the time in his hand, and he onely could tell how long. They cryed not to the Tyrants, how long will yee persecute? how long will yee oppress the Saints? But to the Lord, How long before thou come to revenge? Oh say many, if it had not been

been for such and such men, wee had never had wars; and if it had not been for their ends and designs, we had had an end of our Troubles ere now; as if Providence were but a stander by, or a looker on, while men playd their Games, or acted their parts.

But *Jacob sees that Assur is the rod of Gods anger*, and that when his children are *purified*, the *rod* shall be thrown into the fire and burned; Sees, that when God hath scoured his *Plate*, he will throw the *wisp* on the dunghill, that when he hath *built* his house, the *scaffold* shall be pulled down. *England* would be as full of *Judgements* as it is of *Sin*, if men were the Makers and Masters of Judgements. Men alone, though never so wise or powerful, cannot make either *staves* of comfort, or *rods* of afflictions. God saith in Scripture, *he will give peace*. If all the *Angels* in Heaven should have said so, we should soon have replied, as *Corah* and his company to *Moses* and *Aaron*, *Numb. 16. Yee take too much on you. It is observed, that God in Scripture is called a man of War, and yet nothing*

so much discovers him to be a God as war.

2 This Ladder of Providence reacheth the publick Honors and Governments of the World. God, 1 Sam. 2. 8, 9, raiseth the poor from the dust, and lifts up the Beggar from the dung-hill, though too often they forget the ground from whence they came, and the hand that lifted them up. Promotion, Psal. 75. 6. comes neither from the East, nor West, nor South; That is, from the Power and Policy of men, Euthymius thinks, there is an allusion to the Southsayers, who promised good success according to the Stars of Nativity; as if a man be born under Jupiter, he should be honorable, if under Mercury, he should be witty; no, saith God, Promotion comes neither from this or that Star, from this or that quarter of the Heavens, but from the Lord.

It was accounted by a great man (mentioned in our Chronicles) a greater honor to make Kings, than to be a King himself. The Lord is a King, and Kingdoms are his donatives, and he
Crowns

Crowns and Uncrowns at his pleasure. *Nebuchadnezzar* was cast down on purpose, that he might see that God set him up, *Dan. 4.17.* Kingdoms are not bound to Princes in *chains of Adamant*, as one said his was. Kings are faster bound to their Kingdoms, than their Kingdoms are bound to them; All Kingdoms on earth are *Regna consensu*, moveables, going and coming, at Gods order, from one man to another: *The Earth is the Lords*, and all the Kingdoms of the Earth are but Copy-holds belonging to his Kingdom, as the *Capital Mannor*, and Hold from him. *The Heathen* well fancied a *golden chain*, to reach from the divine Chair in Heaven, to all the Crowns in the world. Here we must shun two main Rocks against which the judgements of men are apt to split.

I What if some have exchanged a Prison for a Throne, and Fetters of iron for chains of gold? What if it hath been observed in the *Journal of Providence*, *Eccles. 10.7.* *That Servants have been seen on horses, and Princes walking as servants on the earth?* Sub-
jects

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jects

*Tota ratio
facti sepe
pendet à
ratione fa-
cientis.*

jects to prove Kings, and Kings to prove scarce Subjects? Take heed of Atheism, say not these things are *fortuitous*, or unjust in God; these are the *chances* (*q. d.*) and *changes* of *Providence*, whose ways are sometimes *secret*, but never *unrighteous*. All Nations were made of one blood, all blood is of one colour, and if men take their descent from *Adam*, they all stand on even ground.

*When meanness is exalted, do not bate
The place its honor, for the persons
sake.*

*The Shrine is that which thou dost
venerate,*

*And not the beast that bears it on his
back.*

*I care not though the Cloth of State
should be,*

*Not of rich Arras, but of mean Tape-
stry.*

2 What if some rise on this Ladder of Providence (as many have done) and leave a good conscience at the bottom? The Devil is visible in the best

best Governor, and something of God invisible in the worst Governor on earth. All the *waies* and *kinds* of Government are from God, though the *means* and *manner* of getting those Governments are not always from God. *Magistracy* is a civil Ordinance of God, and so in it *self* good; now the *well* or *ill* management of that Power is *consequent* to, and not *constitutive* of the Power, so that though *Magistrates* are bound to do *well*, they may possibly do *ill* through their own corruption, yet the *Power* is as much of God when they do *ill*, as when they do *well*, for though oft they want a *Will* to do *good*, yet they have no Commission nor *Power* from God to do *evill*. Good *Magistrates*, are the garment in which God apparelles himself; and he that shoots at the Cloaths, cannot say he means not the man.

Πᾶσα ἰσχύς
qui cona-
tur excipe-
re, conatur
decipere.

The objection of the Devils Power, is inconsiderable, because his power is not civil but moral, and in it *self* evil, and we are commanded to submit to the Civil Magistrate, though evil; but never to the Devil, nor to pray
for

*Secundum
merita sub-
ditorum
Deus dispo-
nit corda
proposito-
rum.*

for his Government, that under it we may lead a quiet and godly life, 1 Pet. 2.13. 1 Tim. 2.2. Ephes. 6.12. Every Power, Rom. 13.1. is of God (speaking of worldly Powers, for there was not then a Christian Magistracy in the world) point blank. The power of Nero was from God, as well as that of *Constantine*. The Apostle argues from the Author of that *Authority*. It is certain, all *Higher Powers* are from the *Highest Power*. Let *Subjects* remember, that *Magistrates* are *Gods with Men*; and let *Magistrates* remember, they are but *Men with God*; I said, ye are *Gods*, there is their *Coronation*; But, ye shall dye like men, there is there *Funeral*. The Name and Title of God is never in Scripture (as I know) attributed to any one single or individual person, but with a certain limitation, as God said to *Moses*, *I have made thee a god*; thou art a made god, in my place, thou art a god to *Pharaoh*.

What if *Governors* (as there have been such) should as the Proverb is, more mind the beautifying their own houses, than the building of *Italy*? If
when

when they put on a publick Gown, they should not put off a private person? that they should obtain their Crowns as *Alexander the sixth* did, by giving his soul to the Devil, and afterwards may prove *Nebuchadnezzars*, the Lamentation of their Generations, as the word signifies? That when their single words should be as good as Oaths, that they should play with Oaths as children do with Rattles? What if when they enter into Office, they should put Conscience out of Office? That they should buy places of Judicature, and sell Justice, and that not at a cheap rate, because they bought dear? What if they should be men not compounded of flesh and blood as other men are, but as it is said of *Richard the Third*, made up all of blood? If they lastly, should not write their Laws in Milk, with *Edward the Sixth*, but as *Draco*, in Blood? Yet every Prince is the Minister of Providence, and if men were wise, for their good; if a good Prince, for their temporal good, if a bad Prince, for their eternal good, by their temporal evil.

*Si bonus
nutritor
tuus, fin
malus sen-
sor tuus.*

Honoran-
dus geni-
tor sed
præponen-
dus Creator

If it be questioned, whether Inferiors ought to honor Superiors that are evil ; I answer yes, for the wickedness of man cannot make void Gods Ordinance, no more than mans unbelief can frustrate Gods promise : We must honor Magistrates that are evill, but not in evill. *Hof. 8. 4. They have set up Kings, but not by me, but I knew not of it ;* as if the Lord had said, they never asked my advice, they would not be Headless, but in this they were heedless ; for though in some sense, they ran on Gods Errand, yet they, as we say, went on their own heads ; for *Hof. 13. 11. God gave them a King, though in his anger : The Gods on Earth must be obeyed, but in nothing that crosses obedience to the God of Heaven and Earth.*

And this distinction must be added ; that what honor is done to wicked Magistrates, is to be done to God himself, not to Man, not τῷ ἀνθρώπῳ, to the person, but τῷ προσωπεῖῳ, to the vizard that God hath put on him ; as the Heathen Emblem was, ὅτι ἄγων μυστήριον. An Ass laden with the Image of the goddess
Isis,

Isis, and the people falling down, and worshiping, but with this inscription, *Not to the As's, but to the Goddesses.*

All Civil Power is of God, is a Truth in these apostate, as well as it was a Truth in the primitive times; and though it be another hour of the day, then was when the Apostles lived, yet the same Sun shines still. If that *Maxim* be cancelled, as if there were some Civil Powers in being that are not of God, let the Hand be produced that cancelled it, and the *Annus Domini*, the *year of the Lord* when it was done. All Government is from God originally, yet by designation, it is laid on the shoulders of the Messiah, *Matth. 28.* and though the *Providence* of God hath already, and will yet righteously juggle many Rulers out of their Authorities, yet it is the onely Prerogative of our Lord Jesus to put down all Authority and Rule, *1 Cor. 15.*

It lies not in the power of the children of God to repeal the Constitutions of their Father. Governments were onely founded by God in essence, and shall

shall onely be dissolved by God in person, by God-man. *Ejusdem est instituire & destituere, ligare & solvere.*

Yet let Powers remember, that God is not bound to maintain them in their Kingdoms, if their design be to cast Christ out of his Kingdom, and that God will in due time make the Scepters of all such Persecutors and Oppressors, to shake in their hands, and their Crowns to tumble off their heads, and justly bring them to the dunghill, that unjustly keep Christ from his Throne. Those that will not entertain Christ as their King, shall, whether they will or no, submit to him as their Conqueror.

Thirdly, This Ladder of Providence extends to, & is visible, in the ruins & periods of Kingdoms and Commonwealths, *Dan. 2. Dan. 4. 32.* Some think Kingdoms arise to a certain greatness, by the uncertain course of the world, and then decline and decay, being not able longer to maintain their glory. But as we say of Marriages, so I may say of Kingdoms, they are made in Heaven before

fore they are made on Earth, and dissolved in Heaven, before they are dissolved on Earth. The unchangeable God in Heaven hath an hand in all the changes on Earth.

The Epicure ascribes the periods of Kingdoms to *Fortune*; the *Stoick*, to destiny; the *Platonist* and *Pythagorist*, to number; *Aristotle*, to *Asymmetry*, and disproportion of members; *Copernicus*, to the motion of the Center of the *Excentrick Circle*; *Cardanus*, and most of the *Astrologers*, to *Stars and Planets*: But these wise men of the world never yet observed with *Jacob*, God on the top of the *Ladder*; who maketh Kingdoms *Ludibria Fortune*, mocking-stocks of Fortune, who tosseth Kingdoms like a Tennis Ball, and hurleth whole Countries into ruin.

When a General of an Army after much success grew proud, and boasting-ly said, *In this, Fortune had no hand*, he never prospered after; What man in the world can say, and in this Honor, in this Preferment, *Providence had no hand*? men may gather sticks, but it

F

is

is *Providence* sets on fire ; *Providence* is the first Founder and Dissolver of Kingdoms. Man *deserves* and God *inflicts* ruin .

The Sixth remarkable in *this Ladder* is, *The unchangeableness of Providence*. You may see in *this Vision* of Jacob, *the Ladder to stand firm, neither moved, nor removed. The Laws of the Medes and Persians, Dan. 6.8. are unchangeable*, right or wrong they stand ; I will not say so of the Divine Decrees, yet they are unchangeable, and like himself. Gods eternal purposes are unalterable ; He sets not his love on sinners to day, and takes it off to morrow ; Divine love is neither *fickle*, nor *fantastical*. The threatnings of the revealed Word are unchangeable ; hath God said, that no unbeliever shall be saved ? that is irrevocable, and be it to the peril of that man that dies in unbelief. So in *Providence*. The Sun *runs* round and round the *Dyde*, the pin notwithstanding, *stands* immoveable ; *Many are the imaginations of our hearts, but* (says the wise man) *the Counsel of the Lord shall stand*, that is

is certain, whatever fall. Proud man, in this age, shall neither put God out of his way, nor off from his end. Man must bow to God, the Ladder will not bow to man.

In the Primitive times, the persecuting Emperors would have hewn down the Lords Ladder; In the Marian days, I mean in Queen Maries days, they would have burned down the Lords Ladder; In Eightyeight, they would have blown up the Lords Ladder; and Politicians in the world, would in their Policies, with their shoulders throw down the Lords Ladder; But though the wind and storms blow too and fro, and round about, yet the Ladder stands where it did, and Christ is in the Road-way to his Kingdom.

Shall the Rock (Job 18.4.) be removed out of his place, for thee Job? says Bildad; for shame give over, Gods Projects are rockie, and men in opposing Gods, do but blow a feather against a Rock. Shall God alter the method of Providence for man? Shall the Lord write a new model of gover-

ning the world, to humor man? Shall it be said of an Heathen, that it was as possible to turn the Sun out of his *Ecliptick line*, as to put him out of the course of righteousness; and shall *Providence* comply with unconstant man? *A man may easily break his brains in studying the Providences of God, and that man will certainly break his head, that will knock heads with God.* In *Providence* there are shallows where in the Lamb may wade, and Seas where in Elephants may swim; and it is a thousand times easier to lose our way, than to find Gods way, to drown our selves, than to sound the depth of *Providence*. It is impossible to sail against the wind, and dangerous to swim against the stream of Scriptures, and *Providence*, as in external things, it breaks over, and bears down all before it.

The stile of man is, I will if God will: but as the Name of God is, I Am that I Am; So the stile of God is, I will do what I will. Let proud man wrestle and wrangle never so long with God, in saying this way or that way God shall go in, the Lord at length

will

will both have his *Will* and the *Wall* of man.

The Seventh remarkable in this Ladder is, The Activity and negotiation of Providence: The Angels stand not still on the Ladder, but are alwaies in motion, ascending or descending. Many may say, I have lost this day; Man may lose his day of Grace, but God can never lose his day of Glory. Providence is as seldom without success, as without action. The Governors of Israel, (Psa. 121.3.) may sleep, but the Governor of the Governors of Israel can never sleep.

Deus quiescens agit & agens quiescit.

Providence, as the Apostle saith, oft winks at the sins of men, but it never yet slumbered, much less slept an hour since the Creation of the world. If God should give over his watch over Israel, but for a moment, in that moment, Israel would give up her hope.

Let the Saints remember, Zech. 4. The eyes of the Lord run through the world. The Egyptians in their Hieroglyphicks, portrayed an Eye on a

Scepter, to signifie the vigilancy and re-
gency of *Providence*. *A wise man,*
saith the wisest of men, Eccles. 2. 14.
hath his eyes in his head; but God is
all eie, and th t not only for vision, but for
motion. God at this day hath an eye
on *France*, and an eye in *England*. There
are, *Zech. 3. 9. Seven eyes in one stone;*
And in the *Revelation, there are seven*
Spirits before the Throne. By the Stone
we are to understand Christ mystical;
The seven Eyes, and seven Spirits, are
of one importance, and signifie the sever-
al Influences, the Wisdom, Power,
Patience, &c. of *Providence*. *Provi-*
dence hath the *hands of Briareus*, and
the *eyes of Argus*. It is supposed by
some, that the *seven Spirits* bear al-
lusion to the *seven Chamberlains*, or
royal Officers (*Ester 1.*) of the *King*
of *Persia*. God hath his Secretaries of
State, his chief Council as well as o-
thers.

Some Heathens phancied *Providence*,
as the *Great King of Persia*, keeping
himself in his Palace in Heaven, from
the view of his Subjects, or as sitting
aloft in a stately Tower, onely behold-
ing

ing the passages of the world below ;
But *Providence* is not idle, but active,
Scripta, hath reference (as *Calvin* ob-
serves) not onely to the *eye* of God, but
also to the *hand* of God ; *Providence*,
doth not onely observe, but order the
world. There are no *Ciphers* in Gods
Arithmetick, no *rests* in his *Musick*,
no *pauses*, nor *stops* in *Providence*.
Away with the blasphemy of those that
say, Let God rule in Heaven, and man
rule on Earth.

*Multicū
Epicuro
verbis re-
linquunt
Deos retol-
lunt. Cice.
de nat.
Deorum,
l. 1.*

David, Psal. 23. sweetly describes
the active, and pearly influence of this
Ladder of Providence, *Thou Lord*
art my Shepherd, *thou preparest*
me a table, *thou annointest my head*,
how humbly doth *David*, *Thou God !*
Thou, Thou, Thou. Many men go
out of Gods vineyard, but *Providence*
is never idle in the Lords vineyard ;
God is always either a pruning or a ri-
pening his Vine, always either a cloa-
thing or correcting his children ; Al-
ways a providing for them as a Sun, or a
protecting them as a Shield. *It is re-
puted a shame for a man to see by ano-
thers eyes, but it is our wisdom in this*

dark age, to see by the Lords eyes,
Whose eyes run through the world.

Providence never stands still, or goes backward; it wearies man, but is never it self weary. The Sun posseth thousands of miles in a day, and yet tires not: *Spiritual beings*, much more the *being of Spirits*, are incapable of tiring or delassation. In the description of a circle in paper, though the circle bee brought within one inch of finishing, yet, if the compass be removed, a man can never make a perfect circle, but must begin all again to find out the same center. If the Lord should cease a moment from his works of *Providence*, *Sion* would run to ruin, and God would be put to the labor of working a new.

The Eighth remarkable in this Ladder is, *The gradation of Providence: Here is a climax of Providences, one step above another in the Ladder.*

As first, In a spiritual sense; As in the natural birth there be many preparations, but the birth is in a moment; so in Grace, there are many dispositions to Grace, as sense of sin, mourning, and desires, which yet I dare not call formally

ly Grace, though the former alwaies¹, and the last mostly goe *before* Grace, and by some to their ruin, are taken or mistaken for Grace; but Regeneration it self, is in a moment, *Psal.* 84. 7. *The Saints go from strength to strength*; from one vertue to another: There is an allusion to the *Israelites* journeying yearly to the Temple, they went from City to City before they came to *Jerusalem*; or to Schools of learning, where there is going from one form to another, from one Science to another. *The martyr it seems numbred his steps, one stile more, and I am at my Fathers house, that is, at the top of Jacobs Ladder.* The Lord formerly in the wilderness carried, and now carrys *Sion* from one Mile-post to another, from one Stage to another. *Ebenezer*, hitherto hath the Lord helped us; So *Ebenezer*, hitherto have we climbed by the Lords help. *Angels fetch long strides on the Ladder, but Saints cannot fly but creep up to Heaven, Rom. 5. 3.*

Legimus de Angelorum ascensu & descensu sed non de aliis, ascensus igitur hic nobis injungitur non volamus.

So in a more publick sense, *Rome was not built in a day, neither will Rome be pulled down in a day; indeed*

in *Rev.* 18. 17. it is said, *in one hour so great riches are come to nought*; but that is, as the Husbandman chalks a line about a fere Tree which he intends to have for firing, he fetches many a blow, and yet the Tree stands still, but at last one sound blow fell the Tree; *Providence* hath fetcht many a blow at the *'Scarlet Where*, but her *climacterical day* is at hand, her *critical day* is at hand, and then she shall fall, fully, finally, fatally. *Providence* hitherto hath mostly been but a lopping the *branches*, but now the *Axe* is laid to the very root of *Antichrist*.

If any wonder why the ruin of *Antichrist* in the *Letter* goes on no faster. I Answer, *The Devil and Pope* must in some sense fall together, for they have supported one anothers Cause; now and then *Providence* fetcheth a blow at the *Pope*, and seems as if he gave over the work, because in the respite he is striking at the *Devil*; So the downfall of the *Spirit and Body* of *Antichrist* keep pace together, and therefore the work seems to be so long a doing. *There are various steps in one Ladder*, and we must neither appoint the Lord which

which way to walk, nor what steps to fetch; be not discouraged, God works gradually, and also he works certainly. What course soever *Providence* steers, he will not miss a point of his Divine Compass; but at length, notwithstanding all winds and waves of men and Devils, the Church shall arrive at her harbor.

The Ninth remarkable in *Jacobs Ladder* is, *The security of Providence*, and that both mediately and immediately.

I Immediately. *God sits on the top of the Ladder, not Angels nor men.* One Translation renders it, *God leans on the Ladder*, but the Ladder rather leans on God, than God on the Ladder. The Chaldee, *The glory of the Lord stands on the Ladder.* Oh say some if we had but such Judges as *Sampson*, as *Gideon* were! these words are bad, though proceeding from good men, if proceeding from distrust; and are all one, as if they should desire, not that God, but man *stood on the top of the Ladder*; Remember, God is better than a thousand *Gideons*, than a thousand *Sampsons*. *The best of men, as experience hath taught, are but men at the best, and all men are but men at the most.*

*Deus stat
ut vindex
sedet ut ju-
dix.*

It is well for *Sion* that *God stands on the top*; He doth not reside in his Palace, but comes to the door and Porch, visibly to his people, ready to receive the Petitions of his *Jacobs*, by outstretched armes. *Revel. 4. 3.* God is presented there *as sitting on a Throne*, as a King in his Chair of State (*curâ securâ*) to note, how easily he rules the world. The eye of God in Scripture is said to be against a Nation, and that is able to discountenance any design; God blew on *Pharaoh* and his Host, and when *breath comes out of Gods mouth*, then *breath goes out of mans nostrils*, and he dies. He is said to *turn his hand* on his Enemies; and indeed, with the turning of an hand, he turns man into Hell. And lastly, *Psal. 2.* the Lord is said to *laugh at wicked men*, and woe be to those men at whose fooleries the Lords laughs. *Arise Lord*, says David, *and let thine enemies be scattered*; There needs no more, the very arising of God is the downfall of the ungodly.

Quod Deus loquitur ridens tu lege lugens.

There is nothing God doth by man or means, but he can do without man
or

or means ; Can God destroy *Babylon* with Armies, then God can destroy *Babylon* without Armies ; Armies cannot destroy *Antichrist* without God, but God can (if he please) destroy *Babylon* without Armies. *What a sweet order is in Divine Providence ? Jacob lies at the foot of the Ladder, the Angels go up and down the Ladder, and the Lord gloriously stands on the top of the Ladder.*

2 Mediatly. Providence secures his Church by *Angels* ; For in the Ladder you have mention of Gods standing, and the Angels motion on the Ladder. Though God did not create the world by *Angels*, as some phancie from *Elohim barah*, yet he Governs the world, and especially his Church, by *Angels*. *Angels ascended, and Angels descended : one Jacob, but many Angels ;* there were as we say, questionleis a number of *Angels*, though we are at as great a loss to find out the number of *Angels* on this Ladder, as in the world ; Now to let pass the curious and vain enquiry of the Schoolmen about the nature, number, order of *Angels*

*Melius est
nescire sine
crimine
quam scire
cum discrimi-
ne.*

Angels. I shall onely discourse of *Angels*, according to the revealed word, with just consequence, in order to their influence on or about *Sion*. Of which Discourse, I wish you as much profit in reading, as I have had in the penning of it, by the assistance of the Lord. *Angels* are conversant about the Church in relation to the Head and Members.

First, In relation to the *Head*, our Lord Jesus. I confess, I beleieve not that Christ is the Redeemer of *Angels*; they were never Captives, and how can they be ransomed? they never were obnoxious to guilt, and so are not capable of a pardon; yet that Jesus that raised up man that was fallen, caused that the *Angels* should not fall; delivering man out of, and defending *Angels* from captivity; and so in some sense may be said to be redemption to both, curing man, and keeping *Angels*; *Angels* had not sinned, and man had never risen being fallen from his standing, but for Christ. He reconciled man to *Angels*, and *Angels* to men, and by vertue of his mediation, *he is the Redeemer of man,*

*Qui utriq;
redemptio
solvens il-
lum & ser-
vans istum.*

man, but the Governor of Angels. God gathered together in one, all things in Christ, in Heaven and on Earth, *Ephes. 1. 10.*

Hence *Angels* in Scripture express their homage to Christ, as their Lord, *Exod. 26. 30.* The veil of the *Tabernacle* which covered the most *holy*, which signifies the incarnation of Christ, was made of brodered work with *Cherubims*, which shadowed out the service of *Angels* to the Mediator. Hence *Matth. 16. 27.* they are called not only the *Angels of God for man*, but the *Angels of God man*. It is observable, in that space of time, which was from his Incarnation to his Ascension they served him ten times.

1 They carried the message of his miraculous Conception to the Virgin.

2 They advertised *Joseph*, whom the ignorance of this Myltery had perplexed.

3 They published his birth unto the Shepherds.

4 They gave order to carry him into *Egypt*, to avoid the fury of *Herod*.

5 They Fulge.

Ad Evange-
malus An-
gelus acces-
sit & homo
(separaretur
à Deo, ad
Mariam
bonus Ange-
lus venit ut
in ea Deus
uniretur
homini.

5 They had care to cause him to be brought back into *Judea* after the death of the Tyrant.

6 They accompanied him, and ministred to him after his temptation in the wilderness.

7 They comforted him in his Agony in the Garden.

8 They roled back the stone, from the door of the Sepulchre wherein he had been inclosed.

9 They declared his Resurrection.

10 They instructed his Disciples, who looked up after him ascending into Heaven, that one day he would return.

*Filius Dei
caput An-
gelorum est
non redem-
tionis sed
creationis,
Wollebii
Epirome.*

Never did the *Angels* serve any person so often, nor in so great a number of occurrences, nor in so high charges, nor through such diversity of means as they served the Son of God. Christ had not a guard of men, as the Kings and the Nobles of the World have; but a Guard of Nobles and Princes, and not onely of *Princes* but of *Principalities* and Powers. Some, *Psal. 91. 11.* say, the *Angels* keep not Christ, but Christ keeps *Angels*, and that that promise of

keeping

keeping thee in all thy ways belongs to Christ *Mystical*, or Christ in his members, not to Christ *personal*; or thus, that *Angels* ministered to Christ, but did not keep Christ: But this we are sure of, *Joh. 1. ult. The Angels ascended and descended on the Son of Man*; not that they minister to Christ alone, but that they, for his sake and honor, do minister to, and are carefull for, the whole Body of the Elect. Wherefore,

Secondly, The *Angels* attend on *Sion*; on the Saints,

First, While in the world they serve the Church in general, and the members in particular. The *Angels* that are good of which I speak,

1 Are beholders of the Affairs of the Church, *Ephes. 3. 10. That unto the Principalities in heavenly places might be made known by the Church, the manifold wisdom of God. The highest Angel in Heaven may go to School and learn of the lowest Saint on Earth.* For as the *Angels* teach the Church, so the Church teacheth *Angels*: The Disciple here, in some sense,

is greater than the Master. The visible Church is the Stage whereon Jesus Christ displaies the fruits of his Redemption, 1 Pet. 1. 12. And Angels are spectators of the free Grace and wisdom of the Gospel, which things the Angels desire to look into, *magis* *scilicet*, not onely to look on, but to look into, an allusion to the Cherubims which were so placed that they did look down on the Mercy Seat: They stretch out their necks, they stoop down and pry into the Mysteries of the Gospel.

*Angelis
maximè in
publico cœ-
tu circumsi-
stantur pii,
ideo taber-
naculi aula
Cherubinis
intus &
foris refer-
ta.*

It is an honor for the Preachers of the Gospel to hold a multitude of men by the ears; but what an honor is it to hold the Angels (q.d.) by the ears? to have those Divine Beings like Doves to flock to the windows, to have an Auditory of Angels? I dare say, that (how basely soever the Atheists and Worldlings of this age, esteem of the Preachers of the Gospel) many of their Congregations are fuller, than their purses are, of Angels. *An Evangelical Orator hath an Auditory of Angels.*

2 Angels

2 *Angels* are affected with the conversation of sinners and Saints ; as the *Devils* rejoyce in the Prophaneſs and Apoſtacy, ſo the *Angels* rejoyce in the Conversion and Perſeverance of men. The regeneration of a Soul makes the *Angels* to ſing, and the *Devils* to roar. *Luk. 15. 10. There is joy in the preſence of Angels over every ſinner that repents.* *Angels* may ſay, as the angelical Apoſtle (Doctour *Angelicus*) to profeſſors, If you perſevere, you are the Crown and Glory of our Miniſtration ; but licentious profeſſors are a grief to *Angels*, not onely to *Ministers* that are *Angels*, but to *Angels* that are *Ministers*; *1 Cor. 11. 10. When poor ſinners run to Chriſt on earth, the glorious Angels ſpiritually dance in heaven ; according to the old obſervation, That the tears of repenting ſinners are the wine of Angels.*

*Lachryme
panis centi-
um sunt vi-
num Ange-
lorum.*

As an Army that is broken, and hath loſt many Ranks and Files of Souldiers, long to be recruited, and to have their number filled up again : So the *Angels* that ſtand, are glad to ſee ſinners liſt themſelves under Chriſt, to fill up

in Heaven the void places of the fallen *Angels*. As Turtle Doves cannot indure filthy stenches, nor Bees smoak, no more can the good *Angels* abide to converse with noysom and prophane sinners.

3 *Angels* descend on the Ladder to comfort and support the Saints in times of tentation and trouble. *Luke 22. 43.* They strengthened Christ in his Agony, and without controversie, they exercise the same influence on the *Body*, that they did to the *Head*, in proportion. The good *Angels* are ever removing our hindrances from good, and our occasions of evill; mitigating our tentations, helping us against our enemies, delivering us from dangers, comforting us in sorrows, furthering our good purposes; they comforted deserted *Hagar*, *Gen. 21.* *Jacob* fearing, *Gen. 32.* *Paul* fainting, *Act. 27.* the distressed women at the Sepulchre, *Mat. 28.*

The good *Angels* suffer with the Saints suffering; rejoyce, with them rejoycing; incourage them contending, and triumph, with them crowned, against *Satan*, and over his evill *Angels*. Where
ever

ever the love of God goes, there their love goes ; they keep those whom God keeps , and forsake them whom God forsakes. The good *Angels* are not more terrible to evil men, than the evill *Angels* are terrible to good men ; and the good *Angels* are not more terrible to evill men, than they are comfortable to good men. *Angels are fellow-Souldiers with the Saints, and fight under the same colours, and hearten them in their conflict with Devils, onely they march invisibly and upon the higher ground. Though Jacob be asleep, his Angels are awake.*

4 *Angels descend the Ladder* to instruct the Saints. As the *Angels* learn by the Church, so the Church learns by *Angels*. God sent his Angel to teach *Daniel* the mystery of the visions, *Dan. 8.9.* an *Angel* was sent to instruct *John*, *Revel. I.11.* The Law was revealed, and the Gospel foretold and proclaimed by *Angels*, *Gal. 1.8.* *Luk. 1.31.* I dare not say *Angels* are properly in the ministerial Function to preach salvation to the world, much

less have they power to change the heart; *Conversion is the joy, but not the work of Angels.* They are called *Heb. I. Ministring spirits*, Preachers of the *Hierarchy* indeed, Ministers of the Gospel *Liturgie* (so the word signifies) commissioned for the good of the heirs of salvation, to promote their *spiritual good*, doubtless, as well as their *temporal good*. A Saint exceeds an Angel in experimental, but an Angel exceeds a Saint in natural Knowledge.

How sweet to consider in these times of temptation! if God should suffer (which he will not suffer) the world to pull down the Gospel-Ministry by man, yet they cannot assault, much less overthrow, the Ministry of *Angels*. If *Sion* should be deprived of her *Evangelical Teachers*, yet none can banish from her the *Angels* her Teachers.

*Angelorum
indivisi-
bile nomen, in-
digne &
naturam.*

5 *The Angels descend the Ladder*, to suggest holy and good thoughts unto us. Notwithstanding it be peculiar to God to enlighten the mind, and enliven the heart, yet why may not God use

use the invifible miniftry of *Angels*, as well as the vifible miniftry of man? Or rather, Secondly, What hinders to deny, but that as *evil Angels* have liberty to fuggelt evill; fo why may not good *Angels* have liberty to fuggelt good thoughts? For firft, The Devil is faid to put it into the heart of Judas to betray Chrift, Joh. 13. And to fill the heart of Ananias to lie to the Holy Spirit. Secondly, If Satan, 2 Cor. 11. 4. be called an *Angel of light*, becaufe he fuggelteth good things, for evil ends, or evil things, for good ends, certainly then *Angels of light*, good *Angels* (as is obferved) fuggelt good, for good ends; how elfe could Satan be their Ape?

Not that it is fuppofeable that good Angels can change the heart; for though it be granted, that they do ftir up good *affections*, by removing impediments, and in driving away the *evil fpirits*, and wicked illufions, by exciting and ftirring up the *phantafmes*, and prefenting or representing good thoughts to the mind; and laftly, by moving the *paflions* in the fenfitive appetite, inclining the

*Diffinctio
Angelorum
inter af-
fiftentes;
& mi-
niftrantes
eft vana,
quod omnes
sunt af-
fiftentes
& mi-
niftrantes
imo ideo af-
fiftunt ut
miniftrant,
Heb. 1. 14.*

Will to discharge her duty, yet it is the onely Royalty and Prerogative of God, so to offer Grace, as that man shall neither prove a *dissenter*, or stand *Nenter*; for on the contrary, the Devil may flatter, but he cannot force man to sin. *He is but the father begetting, the evil heart is the Mother conceiving, and the Father can do nothing in this moral sense, without the Mother.* It is remarkable in Scripture, that ordinarily when there is mention made of mans sinning, there is mention likewise made of the tentations of the *Devil*; but there is seldom or rarely mention made of the good Angels, moving men to holiness, and the reason probably is, God, who is the effectual *worker of Grace*, will have the glory of every *gracious work* himself.

I intend not the least to disparage the Ministry of the Gospel, thus in exalting the Ministration of *Angels*; for the Gospel-Ministry is more suitable, if not in some sense more excellent. Well may *Angels* be *dry Nurses* to preserve, and watch, and wait on, and protect the children of God; but to be *Fathers*

to beget them, to be *wet Nurses* to suckle them with the immortal seed, and sincere milk of the word, belongs to the Gospel ministry. Yet the Angels suggest good thoughts. The *Sadduces* imagined, that thoughts were Angels. I confess it is honorable for human nature to be filled with Divine and Angelical thoughts; and it is comfortable to believe thoughts are suggested by Angels, but we must in no wise think that thoughts are Angels.

6 Angels descend the Ladder, for the preservation of the Saints. *Eccl. 5. 8.* If thou seest the oppression of the poor, and violent perverting of Judgement and Justice (which things are yet to be seen, felt and understood plain enough) marvel not at the matter (as though there were no Providence to Govern the World, or Justice to punish disorders) for he that is higher than the highest regardeth, and there be higher than they, Here be three degrees of comparison, High Higher, Highest; and three degrees of Powers, There are Kings highest on Earth, there are Angels higher than Kings, and there is God Father, Son, and

and Spirit, higher than Angels, to whom yet, as Executioners of Gods Justice, and Ministers of his Providence, is committed the care of the Empires of the world, and chiefly of the Church, *Dan. 4. 17.* Men are not Lords of the World, nor of the Church of God. Oppression cannot sit so high, but Justice will sit above her: If oppressors be above the reach of Man, yet they are not above the reach of Angels, yet if they were, there is an higher than the highest, and there are higher than they. The Devil had learned so much Divinity out of the *Psalmes*, *Matth. 4. 6.* he spake not without book when he said, *He shall give his Angels charge over thee, to carry thee in their Arms,* he could not away with the clause following, -- *in his waies.* The Angels are the *Life-guard* of Saints, as Officers of State, they attend on, and journey with them, they hold them in their Arms that they fall not, and take them up in their Arms when they are down; or as in a Family the greater children delight to carry the Sucklings in their Arms; The Church Militant and Triumphant make but one Family,

Angeli custodiant bonos non in præcipitis sed in viis, cum non habemus perfectionem Angeli non habeamus præsumptionem Diaboli.

Family, and the *Angels*, our Fathers eldest children, delight to carry the weak Saints, Saints in their minority, in their Arms, Gods *Jacobs* on their shoulders; and they do not this at their liberty, when they please, or whether they will or no, for they have a strict command for it, *he hath charged them*; yet let us not be secure. It is a custom for Princes, during their infancy, to have Guardians, to keep and rule for them till they come of age. *Angels* are the *Guardians*, the *Protectors* of *Sion*.

Gods children never go unattended, but like great persons they are always in the midst of their Guard; they possibly, may be contemned and contemptible in the eyes of the world; but the *Angels* of God scorn not to observe, no, not to serve them. We may keep the Sun out of our houses, but we cannot keep the Air, much less these immaterial and immortal spirits. They watch over us, when we sleep; they attend on us, when we awake; they are our Companions in Prison, and in Exile. No walls nor bolts can sever them from our sides; Tyrants may forbid men,

but

Angeli
descendunt
à Deo refe-
rentes di-
vinam nobis,
ascendunt à
nobis refe-
rentes no-
stra Deo,
Cajet in
loc.

but cannot forbid Angels from our Society.

That of *Theodore* is famous, That found so much sweetness on the wrack, complained that his Persecutors increased his torment when they took him down; for said he, all the while I was on the wrack, and you venting your malice against me, methought there was a youngman in white, an *Angel*, stood by me, which wiped off the sweat, which comfort now I have lost.

Every Saint is in *Joshua* the High-Priests case, with *Satan* on one hand, and an *Angel* on the other; without this, our danger were greater than our defence; and we could neither stand nor rise; We sin too often, and should catch more falls if these Guardians did not uphold us.

Angeli ministrabant Christo, non tanquam misericordes indigenti sed tanquam subditi omnis potentii.

7 *Angels descend the Ladder to provide for the Saints.* After Christ had fasted, *Matth. 4.* The Angels ministred unto him; questionless, to nourish and refresh his outward man, being wearyed with fasting; some say, brought him food; they ministred to Christ, not as the rich to the poor, but

as

as Servants to their Master. While we continue within the Precincts of God, we are under the protection of *Angels*. *Manna* in Scripture, is called *Angels food*; not onely *אל' עזר*, by way of excellency, because it was rare and dainty food; but Instrumentally, because it was (says a Critick) ministred by the hands of *Angels*. Rather than the Church shall starve, God will send *Angels* to Market, to cater for them.

Jacobs Ladder is the Stage, the *Angels* are Sions footposts (*q d.*) that daily run from Heaven to Earth, from Earth to Heaven back again; They carry news to Heaven, and bring intelligence from Heaven. When *Sion* lies under Burthens and Oppressions, the *Angels* presently fly and ride post to Heaven, and tell God the Father, what his children stand in need of, and will not depart or descend from the Palace of Heaven on the *Ladder*, without supply and provision. If the covetous man could, when he was reproached abroad, comfort himself in his Counting-house when he came home, to see his many lovely *Angels* to smile on him; how may

may Gods *Jacobs* refresh themselves in the midst of the scorns and scoffings of the World, when they remember and review the *Vision of the Angels*?

8 *Angels descend armed, to fight for Sion.* Good Magistrates are visible *Protectors*, and good *Angels* are invisible *Protectors* of *Sion*, under God. The King of Glory can never want forces, for he hath a Militia of *Angels*; thousands and ten thousands of *Angels* are his *Chariots* to ride in: These heavenly Hosts are the horse-men and *Chariots* of *Israel*. It is desperate to provoke a General marching in the head of a puissant and numerous Army. The *Angels* observe their Rank and File, they wait but for the word, and they immediately take wing, either for the comfort of *Sion*, or confusion of her Enemies. God sent one *Brigade* of *Angels* to help *Elisha*, 2 *King*. 6. 17. another *Brigade*, to aide *Lot* against the *Sodomites*; one *Squadron* to help *Jacob* against *Esau*, another, to help *Hezekiah* against *Zenacherib*, *Gen*. 32. 24. *Isa*. 37. 36. Gods heavenly Forces quarter up and down about all the afflicted

Nec boni
Angeli nisi
quantum
Deus jubet,
nec mali
Angeli in-
justa faci-
unt nisi
quantum
juste ipse
permittit.
Aug. de
Trinit. l. 3.
c. 8.

assisted Churches in the world. An Army of Angels, Gen. 32.2. was sent to convoy Jacob, and therefore he called the place Mahanaim, that is, two Hosts or Camps; either because the Angels appeared in two Bands, and so made, as it were, a guard for Jacob to pass between them; or because the great Angelical and Royal Army quartered and marched with Jacobs little Army, and so two confederate Armies appeared in the field together, so say Rivet and Caryl. Our strongest Militia is either of Angels that are Spirits, or of Angelical Spirits, Psal 88.17.

Angels, Ezek. 1. have the face of a Man, to signifie their knowledge; Wings, to signifie their swiftness; they cannot pass from one place to another in a moment, because all motion is from one term to another term by a middle, yet Psal. 10.4. they are compared to a flame of fire. The Cherubims have wings on their feet, which is strange; they cannot foot it fast enough, and therefore must speed their Race with flight. Thirdly, They represent an Ox, to signifie their obedience to God;

Angelus est nomen officii non nature, ex eo quod est spiritus est, ex eo quod agit Angelus est. Idem,

Hence in Psal 111

Hence we pray, *Let thy will be done on Earth, as it is in Heaven*, that is, freely, as the *Angels* obey God without reluctancy. And fourthly, they are compared to a *Lyon* for their strength. *One Angel killed an hundred fourscore and five thousand in one night*, 2 *King.* 19.35. One Angel wants neither hands nor weapons to rout and ruin an whole Army. The good *Angels* stopped the *Lyons* mouths when *Daniel* was shut up in the *Den*; restrained by Gods allowance the force of the fire, when the *three children* were cast into the furnace; The *Angel* of the *Lord* encamps about *Sion*, *Psal.* 34.7. That is, the *Angels*; for he speaks of an Host; and the *Criticks* observe, that in the *Hebrew*, one is put for a multitude, as the inhabitant for the inhabitants, 2 *Chron.* 11.4. Quail, for Quails, *Psa.* 105.33,40.

When *Christ* is set forth by the name of an *Angel*, it is in Scripture with some additions, as the *Angel of the Covenant*, and when you read of the *Angel of the Lord*, it is meant of *Christ*, unless there be some contradictions of that interpretation

tation in the context, as is apprehended. *Angels* are *Sions* Centinels at home, and File-leaders abroad. As there are good men against evill, so there are for *Sion*, Angels against Angels, *Rev.* 12.7. The *Ethiopians* supposed that Angels attended on Judicatories, and therefore were accustomed to leave twelve Chairs empty in the Judgement place, which they say, were the Seats of Angels.

When *Sion* is in distress, Faith and Prayer is able to press the Angels, and to bring them into the batle; but they are *Voluntiers*, not *Mercenaries*. The *Stars* fought against *Sisera*; that is, say some, the *Angels* in the *Stars*, as in their War-Chariots; as if the Angels (according to the odd old proverb of *Intelligences*) did inform the Stars; but they are heavenly wide, as one saith. In the first of *Zechary* vers. 8. the *Mirtle trees in the bottom*, signifie the low estate of the Church, or the Church in a low estate: The divers coloured Horses, were Angels appointed for divers Offices (says *Justin*) the red Horses for Judgement, the white, for Mercy, the speckled, for mixt acti-

H

ons,

Non tribu-
ere Ange-
lis and eo
quod forte
non possunt,
nec debeo
derogare
quod pos-
sunt.

ons, being sent out at once to help *Sion*, and oppose her Enemies. An Angel smote bloody *Herod*; two Angels defeated *Zenacherib's* Host; and Angels by name, if not by nature, saith Mr. *Caryl*, poure out the *seven Vials* of Gods wrath in the *Revelation*. In *Luke* they are called the *Host of Heaven*: These Armies are all of one mind, no difference of Colours, though possibly different Orders, yet no difference in their Orders. *They on the Ladder, ascend and descend, they give place one to another, there is no jostling between them.* The *Rabbies* suppose (on what ground I am careless of inquiring) four *Angels* to be the *Presidents* of the four quarters of the *World*; *Michael* of the East, *Raphael* of the West, *Gabriel* of the North, and *Uriel* of the South. The *Barbarians* had once taken *Constantinople*, but that in the night season they were frightened by the appearance of armed Angels, *Socrat. l. 6. c. 6.*

Wherefore as *Alexander the Great* slept soundly, though the enemy was at hand; and being asked the reason of such secu-

security, replied, that *Antipater* his Captain was awake; so may the Saints sleep in peace in these stormy times, because they have, *Dan. 4. Guirin vigilantes, the watchfulnes about them. Solomon, Cant. 3. 7. had sixty valiant men, all with swords, to defend him, for fear of the night*; but the Saints are compassed with Guards of Angels, and as *Elisha* said, *2 King. 6. to his fearful Servant, there are more with us, than against us*; we need not regard the *Malicia of Devils*, for we have the *Militia of Angels*. This is spoken in subordination to Gods presence, who useth them, not as Princes, that need their Guards, but for the glory of his Majesty, and for the support of our weakness, but to testifie his great Love to us, in imploying such honorable creatures for our service, and to maintain amity and correspondency between Saints and Angels, untill they both walk arm in arm in Heaven.

9 *Angels attend on the Saints at their deaths. Angels are the Protectors of Sion while they live, and their Porters when they die.* They are as

careful of the Saints, as Nurses of their Babes; God puts his children, when they are born, out to them to tender and tutor, and at their death, they bring them home to him again. *Lazarus, Luk. 16.* was carried by Angels into *Abrahams bosom.*

It is probable, the *Devils* attend on dying men, if possibly to tempt them to despair; the less time they have to reign, the more they rage, and therefore good Angels attend too, to facilitate the death of the Saints, ready with their arms to receive the souls of Gods *Jacobs*, and carry them up the *Ladder* to Heaven. *Lazarus* was carried, not by one Angel, but in the plural number, by Angels. At the funeral of a Prince or Emperor, it is accounted an honor to help bear his Hearse to the Grave; so the glorious Angels willingly condescend to carry the souls of the Saints to Heaven. *Many Angels carry one Lazarus*, as if they had been ambitious to carry him, every Angel striving which should carry a limb; This was greater state than the King of *Egypt's Chariot* drawn by four Princes. We are a delight-

En fratres
quantum
lamentan-
da mutatio,
funus di-
vitis ante-
cedit lugu-
bris turba
seriosum,
feretrum
pauperis
antecedit
Angelorum
psallentium
multiundo
(hrysol.

delightfull and lightsome armful to the Angels while we live, and at death they do the *last and best* office, as we say, for us. *Lazarus* who living was *licked* by *Dogs*, is now dead *guarded* by *Angels*; thus they condescend to handle such filthy creatures as sin hath made us; while they *remember* our *necessity*, they do as it were *forget* their own *honor*.

Whereas some plead for *topical Angels*, and *personal Angels*, that is, for the presidency of one Angel over a Country, and over a particular man (according to the conceit of the good and bad *Genius*) I judge it more for a *Saints honor and safety* to have a *Guard of Angels*, then a *Guardian Angel*.

To conclude, we have always with us invisible Friends and Enemies; let the consideration of our Enemies keep us from security, and the consideration of our Friends keep us from distrust. Had wicked men their eyes open as *Balaam* once had, they would at every turn see an Angel to stand in their way, ready to resist what they go about, as he did; for this is one of those noble im-

Angell u-
cantur quod
funguntur
munere or-
dinario,
Arch-An-
geli quod
ordi-

ployments, of those noble Spirits, to give a *strong*, though *invisible*, opposition to wicked *Enterprizes*.

True, they appear not ordinarily, what then? no more do the evil Angels; had we but spiritual eies we should see with *Moses*, the invisible God; and not that onely, but with *Jacob*, the invisible Angels. Many a treacherous act have they hindred, without the knowledge of the *Traytor*; yea, many are the *dangers* wee see and fear, innumerable those we neither see nor fear, from which *Providence* makes *Angels* instruments to deliver us. Good Angels support the Ministers of God in the Throne, and in the Pulpit. As *Jacob* in the *Vision* said, *The Lord was in this place, and I knew not of it*: So how often are the Angels with us, and we do not consider it? though we see not *Angels*, yet we must beleeve them, we are not *Jacobs*, not *Christians*, if our faith be not as sure as our sense.

Angeli
sunt media
sed non me-
diatores.

Wherefore let us honor Angels, not adore them, much less invoke them, they are not the *Ladder*, but go on the *Ladder*.

From

From the explication of *Jacobs Ladder*, and having shewed the sufficiency of *Providence*, take these *Conclusions*.

First, *Lean on Gods Ladder*, Trust his All-sufficiency for your selves, and for the Church.

I In particular, for your selves. When we see a child carping and caring for himself, surely, say we, either this child hath no Father, or his Father cares not for him; either it is Fatherless or Loveless. *Cast your care on God, Heb. 13.* Why? *for God cares for you.* What need you care, and God care too? Is God sufficient for the *journeys end*, and shall we distrust him for the *way*? Shall we trust man upon a peece of Parchment, with two or three hands and seals, and not the Lord, who daily proves himself *Debtor* to us in volumes of love? Distrust slanders God to his face. Some are all for *Faith*, *I beleeve, I beleeve*; but nobody is for *Holiness*; and on the contrary, some Christians are very careful against *Prophaneness*, they will not part with a good Conscience for all the goods in the world,

Quit hastas super possessionibus, caelum & Dominum cum habeas?

*Si Deus sic
custodit su-
perflua tua
quemodo a-
nimam tu-
am?*

world, and yet nourish doubtings and distrusts of Gods Love to them, as if Unbeleef were no such great matter, as if God would easily dispense with that. *The Lord saith, he that provides not for his own, is worse than an Infidel;* and shall man ever be able to write *Infidel* on Gods door?

How many, say they, trust God for their *Souls*, and yet dare not trust God with their *Bodies*? Whereas *Nature* hath often said, God never sends mouths, but he will also send meat and grace; If God take away my food, he will also take away my appetite: How reasonable is it to trust God when we have so oftentried him? and yet how happy were many a man if he could but trust God as far he can see him? God is not bound to give us necessaries, and yet we are not content with abundance. We cannot be merry without *cates* and *delicates*, when Providence might make us to be without bread. The Saints may be without many things, but they want nothing; if they should want any thing, yet they want no good thing: They may want

Want the favor of man, but shall not want the smiles of their Father, *Psal.* 34. 10.

How sweetly may a Beleever view the Heavens, and say, *this is my Fathers Palace*; and say of the Sun, Moon, and Stars, *These are the lights that my Father hangs up*; and say of the Beasts of the Field, and Fowles of the Air, *These my Father feeds and fills, to maintain his Household.* Worthy Mr. Hern, lying on his Death-bed, his wife made much womanish lamentation, what should hereafter become of her little ones; *Peace Sweet-heart*, said he, *That God who feedeth the Ravens, will not starve the Herns.* Meat and drink, and the Gospel, are good Chear, said the *Martyr*. Let them distrust that have not a God to live on, said *Luther*. *Having food and rayment*, says the *Apostle*; not dainties, but food; not Velvets, but Rayment, *Let us therewith be content.* *The young Ravens are fed of God, Psa. 147.* being forsaken of their Dam; for out of their dung ariseth a worm, which creepeth into their mouths and feeds them.

Omnia famulansur famulanti Deo.

Non licet de fortuna quasi salvo Casare. Seneca.

them. Oh that we could depend on *Providence* for our subsistence; if we could but find Faith to beleieve it, God would find Means to effect it. The *Mariner* never murmurs though his Cabbin be not gilded, if it carry him but safe to his Port. *When we have not strength to work, we have liberty to lye down with Jacob at the foot of the Ladder, and sleep.*

*Viles sed
non invidet*

Secondly, *Trust God, and fear not man.* Wicked men, *Psal. 129.6.* sit as it were in a golden Chair, on the ridge of an house, the least breath of *Providence* throws them down, and the higher they were lifted up from the ground, the greater will be their fall. They are Gods *Plowers*, *ver.3.* It seems when Sion is in many tribulations, God hath many *Plows* agoing, and when the back of Sion is furrowed and dunged with persecutions and reproaches, the Lord will loosen the *Cords*, and cut the *Traces*. In a good sense, God speed the *Plow*. Though they build, *Amos 9.2.* their nest in the Stars, yet God will set his *Ladder* up and fetch them down, and be-
fore

fore their designs are fledged, he will destroy both young and old, and all; though man cannot reach those Nests, yet God can. *Fear not*, Numb 14.9. *the people of the Land, for they are bread to you*; They shall not eat us, but we shall eat them; they shall not eat our bread, but be our bread. *Hath God built his House, and will he suffer it to fall down for want of repair? hath the Lord formed Children by his Spirit, and will he grudge to be at charges to bring them up?*

Some would have all Gods Enemys branded on the Fore-head with his broad Arrow, as if God could not know them again: But let his Enemys flee as far as they will, he hath them in safe custody, and sure guard; Let men shift Apparel and Forms never so often, God knows their faces and hearts. It is not always Faith to beleeve (*quoad hic et nunc*) the ruin of such and such of Gods Enemies; for oft, we may more justly conclude, they may prosper in this world, because here is all the *Heaven* they are like to have. God will take his time. *Oppression is mans work, and punish-*

*Deo confisi
nunquam
confusi.*

punishment is Gods work, and shall we think God will not be as perfect in his work as man in his? He hangs up many men in Gibbets in this World, lest his Providence should be doubted of; but not all, lest the Judgement-Day should be denied. As man hunts one Beast with another, and catcheth one Bird with another, so God useth one Man for the ruin of another. Richard the Third used the Instrument of his bloody Plots, as men do Candles, burn the first out to a snuff, and then having lighted another, tread that under foot. God makes men, while they think to grind the faces of his people, to bring grice, beyond their own intentions, to his own Mill. Cease therefore from man, that is Gods Alarm, Isa. 2. whose breath is in his nostrils, and whereof is he to be accounted? How weak is Man, how strong is God? Take heed of idolizing man, either in fearing or loving man above God. That man fears God but as Man, that fears Man as God. When the prayers of Saints are crossed, and the Enterprizes of their Enemies succeed, Remember Jacobs

Jacobs Ladder, and the Vision of Angels.

*Gods Tryals are like bellows Satan's
the Blower,
Blows out false Faiths, makes true ones
blaze the more :
Fear not then little Flock, the great-
est ill
Your Foe can do's to scratch, he can-
not kill.*

The second Conclusion from *Jacobs Ladder, Climb not, but Climb.*

First, *Climb not in the world.* The *days are evil, says the Apostle.* The days particularly are now ambitious. Oh that men did but creep up to Heaven as fast as they run up the stairs of honor on Earth; that men were as greedy to be *Gods people*, as they are of being *gods over the people!* How few are there that had rather lie in the dust, than rise by wickedness; that had rather run with *Christ*, than reign with *Cæsar.* *Nebuchadnezzar* would needs be climbing, *Is not this great Babylon that I have built?* but the Lord tumbled

tumbled him down headlong from his Throne, to learn humility. *Haman* would get above his Sphear and Element, *not high enough*, still aspiring, till he was too *high* for his honor, on that *Ladder he made to hang poor Mordecai*, and some say he made it so *high*, that he might the more *highly* and visibly disgrace *Mordecai*.

*Who plants the Tree, deserves the fruit,
'tis fit
That he that bought the purchase
handsell it.*

The *Angels* were not *high enough*, they would be above God (as some think) and out-grow their own skin, *Jude 6*. but pride tript up their heels, the steps brake, and they fell to Hell, *they left their station*. The world was like a well ordered Army; *Angels* once kept Rank and File, the *Devill* first marr'd the Camp, went out of his place, and was cut off. Aspiring *Spirits* march under Satans *Colours*, and dance after his *Pipe*. Satan would needs also lead mother *Eve* up these *stairs*;

stairs, Gen. 3. you shall be as God ; a tempting proffer, she sought after the Tree of Knowledge, and lost the Tree of Life. Many have been one day high in honor, and another day high on the Gallows ; and as they say of metal of which they make Glass, it is nighest melting, even when it shines brightest. Shifting spirits are so used to climbing, that they seldom find their legs till they break their necks.

*Fortuna
dum splen-
det frangi-
tur.*

The Spider, Prov. 30.28. is made an Emblem of ambitious man, they love the top of the Cieling ; So ambitious men weave their webs of honor and preferment ; but we know Spiders are poysonous creatures, and weave their designs out of their own bowels ; and Providence hath a Besome with which he can easily sweep them down ; and especially, it is notorious folly for Spiders to climb in that age wherein Providence is a cleansing the World. Canutus promised to make him that would dispatch his Competitor for the Crown, one of the highest men in England ; The Competitor was murdered, and when the Attempter demanded

*Aranea re-
lam excre-*

ded the reward promised, the King bad his head to be cut off, and put on a pinnacle in the *Tower of London*, and so, according to his promise made him one of the highest men in *England*; so Satan serves his servants in the end. Great men in high places seldom have been wise til after the blow (as in the *Roman storys*) and though they have had means to come down at their ease, yet they have staid till *Providence* hath thrust them down headlong. That exchange of verse between *Q. E.* and Sir *W. R.* is famous.

*I fear to climb, for fear lest I should
fall.
Either climb higher, or climb not at
all.*

Not but that the Crown of honor is the gift of God, and may be happily worn when the hand of *Providence* puts it on. Magistracy is a Diadem, and there is a lustre that God usually casteth on its Jewels, especially, when Religion and Righteousness bind it to the head. Were it not for Magistracy,
Cheap-

Cheapside would be as notorious a place for robbery, as *Salisbury* Plain, and the distinction between mine and thine would fall to the ground, and we should more ordinarily have cutting of Throats than now we have cutting of Purse: Which deserves consideration with some male-content, who while they seek to establish the old Government, may unawares run into confusion and blood and at length have no Government at all. Without Magistracy robbery would be a Law; and men like Dogs, would try all right (as is noted) by their teeth.

How excellent were it, while others are hugging the world, for the Saints to be trampling on the world? How few are there that climb this Ladder of honor, but they leave a good Conscience at the bottom? *That man that will be great by any means, must needs leave off to be good by all means.* But alas, it is not a Velvet pantofle can remove the Gout; nor a golden Diadem, the head-ach; nor a purple robe, the Cholic.

How many deal with Religion, as a
I Mason

Religio pe-
perit divi-
tias & filia
decuravit
matrem

Mundus est
cadaver &
petencies
sua sunt
canes,

Mason deals with a Ladder, when he hath work to do, & so climb, oh then he hugs & imbraceth the Ladder, & carrys it in his arms, and on his shoulders, but when he hath done climbing, presently the Ladder is hung on the wall, or thrown into a corner: So, many set the Als on Christ, and not Christ on the Als, making Religion a stalking-horse for preferment, and when men have got their ends by religion, then there is an end of their Religion. How many that were poor enough in the world, have grown rich in the profession of poor Jesus, and have followed the chase onely, with Jonathan, till they have met with hony?

It is damage for a man to win the whole world and lose his Soul, but what a poor bargain make they, that lose their souls, and win not the thousandth part of the world? That Schol.r paid a great price, that made this Contract with the Devil, Give me learning, and Ile give you my soul. The ambitious Pope made but a foolish Bargain, that sold his Salvation, and bought his Damnation, for the Popedom. How far is two or three hundred a year be-
low

low the worth of a Soul? and yet how many such Chapmen are there in the world? *But let ambitious men consider, The Stairs of Honor are steep, the standing slippery, and the regress a downfall.* *Præpositioni quot accidunt? Unum; Quid? Casus tantum; Quot casus? Duo; Qui? Accusativus & Ablativus: Hac enim Pilatum oportet timere, accusari à crimine, & auferri à Regimine, & ignominiose cadere.* Clem. O&.

Secondly, *Climb above the world;* from this *glorious Ladder* of Contemplation, you may have many glorious fights, upward and downward, forward and backward.

I You may have a fight upward and downward. As our Lord and Master said *strive*, so I may say *climb*. You have a long journey to go, before you come to heaven, little time to go it in, and less time than strength; Wherefore, pass the world as through a *Fair*, stand not gazing on every Pedlars shop, or silly gaw, till you come to your home. These are not the *Jerusalem*; said the Traveller concerning *Lyons* and *Paris*,

*Felix cui
invisibili-
um scientia
fit scala ad
invisibilia
cognoscen-
da cui scien-
tia fit scala
ascensionis
non ruina
dejectionis.
Victor..*

though they were beautiful Cities ; Riches and Honors are not Heaven ; Heaven is of another colour and complexion. Be Star-gazers in a spiritual sense, *climb to the top of Jacobs Ladder.* How little would the world seem to us, if the great God were not little in us ? who ever took a prospect of Heaven, and did not fall in love with it ? and who ever loved Heaven, that never took a prospect of it ? Either Heaven will take us off from viewing the World, or the World will take us off from viewing Heaven. The World would seem no such peece of glory, if the Glory that shines on the *top of the Ladder* were but unfolded to us. They say, *Naples* is a City to be seen onely on *Holy-days*, because of its beauty and formosity ; Heaven is a Non-such, that day is a *high day* indeed, when the soul sees Heaven ; an holy heart is onely fit to see that holy place. If those that live under the Line have all the influences of Heaven, and see (as they say) the motions of the Stars and Orbes, how more glorious is it to be above them, and to see the Stars and Orbes to move below us ?

Jacob

Jacobs Ladder, is as sweet a repast, as *Moses his Pisgah*, *Zachews his Sycamore tree*, and *Peters Mount*. We miss many a brave shew of *Providence* for want of *climbing*. It is glorious to think of *Glory*, but more glorious to possess *Glory*. Some Mountains in the World are above the Clouds, and Storms, and Winds; what a glorious thing is it to contemplate *Eternity*, and every day with *Enoch* to fetch a turn or two in the Royal Exchange of *Glory*, to be above the passions and persecutions of this lower world, to look downward and behold the eclipses of *Honors and Crowns*, to be cloathed with the beams of the *Sun of righteousness*, and to have the world out of our heart, and under our feet? There are no storms of *Passions*, no thunders of *Wars*, no winds of *Temptations*, no proing and conning about *Opinions*; not one party for *Luther*, and another for *Calvin*; no clashing and clamoring about *Presbytery*, *Independency*, and *Anabaptism*; no dissenting brethren in *Heaven*. When the *Apostle Paul* had a window opened in *Heaven*, 2 Cor. 12. 4 and heard such unspeakable

*Deus res
creatas ad
modum sca-
le adoptavit
ne per eam
sui amanti-
bus ascen-
sum ad se
extruxit.
Basil.*

things ; he had nothing but Heaven in his mouth and *Christ Jesus*, ever after, whom he names many hundred times in his Epistles ; Like as children, when they have been in a famous City, their eyes and thoughts are so filled with the rich Shops, rare Buildings , that their tongues always run on them, and run over with them, and have nothing else to speak of. If one thought so highly of the study of *Astronomy* , because it was occupied about the Sphears and Stars, and celestial Bodies, that he pronounced the first Authors happy ; How happy are those souls that are busied in the contemplation of God himself ? *Jacobs Ladder of Piety, is better than Jacobs Staff of Astronomy.*

Second *Perspect* from this Ladder ; we may look backward and forward, and notwithstanding all our unworthiness, and unthankfulness, see what God hath done for *England*, and will do for *Sion*.

First, We may look backward, and admire four things.

1 That we are not made a *Sodom*.
*If the preaching of the Gospel lift a
Nation*

Nation up to Heaven, then certainly England is not upon the Earth, Matth. 11.23. The sin of Sodom was fulness of bread; Their sin was not plenty of bread, but emptiness of obedience. England, I fear, is guilty of a Gospel Surfet; And might not the Lord justly take us down, and make us know the worth of the Gospel, by the want of it? Since we have plaid with the light of Truth, might he not make us feel the fire? Might not God lay down his Basket, and take up his Ax, and because we are not fit for fruit, and building, make us fit fuel for burning? Have not the Ambassadors of the everlasting Gospel had as hard lot in England, as they had in Sodom?

Who cannot but admire, that when England is as chaffy as Sodom, that we have not the same flames as Sodom had? Is not this salvation, that when wee have been weary of God, that yet God is not weary of us? That when we have refused to be a holy Nation, that yet we are a Nation? That when our sins are the sins of Sodom, that our sufferings are not the sufferings of Sodom?

God hath lighted up a flaming Candle of Justice in Sodom, the Lord grant that luke-warm England may yet see to read her salvation by it? Mercy always swims in Justice; but with us, Justice seems to be drowned in Mercy.

2 From this Ladder admire, that we are not made an Egypt. God lately turned our waters into blood, our Sea was then a red Sea indeed. What a mercy is it, that English darkness is not a proverb as well as Egyptian darkness. England, of old, was called Albion, from the white Rocks; and Scotland (as some Criticks fancy) signifies a Land of darkness; But how quickly can the Lord turn Albion into Scotia, England into Scotland and Scotland into England? we are their neighbors already.

We have much liberty to bless God, Oh that there we not so much liberty to blaspheme God! We have more liberty than either we have deserved or been thankful for. *There was a time when the Saints in England had Conscience without liberty, we have now much liberty*

*liberty of Conscience, the Lord grant the time may never come that we should have liberty without Conscience; Liberty, and nothing else but Licentiousness and Atheism. We had once hearts to bleis God, but wanted opportunity, | Oh that now we have opportunities we did not want hearts ! As when a doubting Christian complained that he had no interest in God, he was such a stranger to God, a Preacher of the Gospel replied, But what wil you take for that interest, though as you think little, you have in God ? not a thousand worlds, said the doubting Christian : Saints in England, what will you take for that liberty you have ? Now your eyes see your Teachers, what if they were all shut up in corpses ? now the doors of the Congregations (q.d.) are opened, what if it were past Sermon-time, and past Repentance-time ? what if the silver bell of the Gospel should no more sound in England ? Oh that we had as much conscience of liberty, as we have liberty of conscience ! That of *Omnium Deorum*, among the Romans ; of *Omnium Sanctorum*, amongst the Papists ;*
of

of *Omnium Sectarum*, here in *England*, are monstrous. Every variation from unity is a step to nullity. *If ever England should come from one Religion to all (and we are in the high way) we shall quickly go from all Religion to none.*

3 *From this Ladder admire, that we are not made a Germany; Instead of the sword of War, you have the Scepter of Peace; instead of Garments rowled in blood, and the noyse of Arms, you have the blood of Christ sprinkled, on your Garments, Oh trample it not under feet; Instead of the roaring Cannons, you have the sweet sound of Gospel-Ordinances. God hath but shaken his rod over us, while he hath broken their backs; while we have been let blood, he hath even let them bleed to death. God bid David chuse which of the three plagues, of War, Famine, Pestilence, he would have; but God puts it to our choyce which of those three plagues we will not have inflicted on us; Though God hath sheathed up his sword, yet he holds it still in his hand, therefore fear; What*

What salvation is this, that parents are not drinking the blood of their children, to quench their thirst; and eat the flesh of their children, to satisfy their hunger?

4 From hence admire, than we are not made a *Babylon*. Pray, pray that the Bibles may be opened in *Spain*. and yet bless God that there are not *Pad-locks* hung on them in *England*. Pray mightily that *Antichrist* may fall abroad, and forget not to bless God, that though there be much of *Rome* in *England*, that yet *England* is not *Rome*, that none can go to Market, that none can buy or sel. without the mark of the Beast, *Revel. 13. 17.* either in their right hands, or on their foreheads.

It is the opinion of some good men, that the Protestant Profession shall be over-spread with *Antichristianism* again, and that then the Lord will extraordinarily awaken them from their sleep, and actively engage them against *Babylon*. But I wish, though we have looked on *Babylon*, that we shall not so lust after *Babylon*; Spiritual longings in this kind are dangerous, but I hope God will prevent

prevent *Sions* miscarriage in the birth of *Reformation*. The Lord grant, if we go to *Rome*, it may not be to dote on her, but to destroy her. *There is an old Prophecy, that Antichrist shall never overcome Paris, nor Venice, nor London; Let us not be secure, for if his Soul have entertainment here, his Body will not tarry long after.*

But some may say, *What Salvation hath the Lord wrought for us? what fruit is there of all the blood shed in England? is not our condition as bad as even, nay, in some sense worse? the Saints were united, are they not now divided? how many Professors are turned Apostates, nay Persecutors and Profane?* This is sad indeed, and to be lamented; yet, as the Disciples did not wish the blood in Christs veins again, though they were distressed by his death; So I dare not say, though in our Distractions, and among the Blasphemies of this age, *Man hath lost his way, thai God hath lost his end.* This is the support, That as God hath laid the Foundation, so he will carry on the Building; that as the Great Turk makes

makes a Bridge of the Bodies of his Soldiers to scale the wals of a Garrison ; So the Lord knows how to make his glory to rise, by the fall of ours, and to give life to his Cause, by the death of his followers.

Secondly, From this Ladder we may take many sweet Prospects forward, on what God will do more apparently for Sion in the world. There are eight famous Prospects.

The first Prospect from Jacobs Ladder is, Gods Jacobs may foresee the abundance of knowledge yet to be poured out, Isa. 36. 26. Isa. 52. 8. Isa. 11. Knowledge shall abound as waters do upon the Sea. Knowledge is now but at a low Ebb, in comparison of that high Tide that shal flow hereafter. Knowledge shall abound as the Sea intensively and extensively, it shall more increase, and be more clear. As a Dwarf standing on the shoulders of a tall man, sees further than the tall man, on whose shoulders he stands : So I am perswaded, in some things, that the men of knowledge in this age will be but children in understanding in the next. Jer. 31. 34. They shall

*Exprimere
non valet
experimento
opus est:
Cathedram
in caelo ha-
bet qui coe-
li docet.*

shall not teach one another saying, know the Lord. Then farewell preaching. No, the Saints shall need to be built up, but they shall not so much need to be taught the Principles of Religion, saying, *Know the Lord, What is God;* the new nature shall teach them that, which is not the impression of Man, but of God; They shall say, Our Father, and I Beleeve, by roat.

It is observable, that under the Law the Girdle was about the Loyns, *Ezek. 23. 15.* But in Gospel times it is about the Paps, *Rev. 1. 13.* to signify, how knowledge shall rise higher in the last ages of the world, than in former ages. *Young men shall see visions, and old men shall dream dreams.* The old world did but dream, the knowledge of the Jews was ~~very~~ dark, but in Gospel-daies there shall be Visions, a clearer knowledge and Revelation of the mind of God. Antichrist hath brought a cloud into the Temple, and the Gospel Sun-shine must expel it. Providence is picking quarrels with the painted windows of Antichrist, and the Lord will set up clear glass windows that shall

shall not keep out the light. Not that we are to expect new Truths, but new Understandings; not the printing of a new Gospel, or making any more additions; but new eye-sight, and the downfal of old error.

How is it possible that amongst us any should plead for Revelations, when we have the revealed word? Revelations were more suitable to the days of the Law, we have a compleat copy of the Lords mind for the Government of his Church in the Word; but it is as with man, the older he grows the more inclinable he is to dreams: the old world begins to doat, and we are ready to neglect our watch in this dreaming age.

Mundus senescens patitur phantasiam:

Second Prospect from this Ladder, we may foresee the encrease of holiness. Now many can profess and be drunk, profess and swear, and lie; now men are more careful for new Lights than new Lives; new Notions, than new Motions of the Spirit, Care more to have a Library of Divinity in their brains, than a Catechism of Divinity in their hearts: Have the light of the Sun for Know-

Guosicifimal & Bvboria:

Knowledge, whereas they have not the heat of a candle for Holiness; like the Toad, that has a precious pearl in the Head, but poyson in the Bowels; or like the Lapwing, that hath a Coronet on her head, but always feeds on dung-hills.

But there is a time a coming when men shall more visibly honor God,-- *All the pots in the Lords house shall be holy, and holiness shall be wrote on the bells of the horses,* Zech. ult. Counterfeit holiness vanisheth, the more real holiness appears. At Rome there was a *Pantheon* or *Temple* for all gods, but the Heathen would not suffer *Jehovah* to be worshipped there, for he is a jealous God, and if he had been honored, then down with *Mars* and *Jupiter*.

The *Kingdom of Christ* shall prosper (I wish none have *Kingly* thoughts of that *Kingdom*) the *Kingdom of Christ*, and holiness, and humility, and Mortification. It is not the throwing down of prophane Ministers, and oppressing Magistrates onely, will be this *Kingdom*; for they may be thrown down, and yet *Christ* never be set up; the

the new Creature, Self-denial, will after all this be necessary, *for otherwise we should have rather Plato's Commonwealth, or Tully's Offices, than Christs Kingdom.* Moral Prophaneness indeed lays the Gospel on the dunghill; but Moral Holiness simply will never set Christ in his Throne. There shall be an high-way, and it shall be called the way of holiness, and no unclean thing shall pass therein, Isa. 53. If any demand how this can be? I answer, no disease is incurable to an omnipotent Physician.

Third Prospect from this Ladder; we may see Hypocritie defeated, and many Apostates recovered. Now many desire rather to appear than to be holy; they account the form necessary, but the power of Religion burthensom; Now many like Rowers in a Boat, look one way and row another; Now many have no greater ends by Religion, than in the end to be great in Religion; But Providence is a pulling off the vizard, and making the hearts of men to appear in their faces: Many shal not only not dance in a net unseen of heaven, but not in a

*Crassiani
nonChristi-
ani.*

net unseen of men. Their folly shall be made known to all men. *God will light up candles in Jerusalem, and enkindle a fire in Sion, and Hypocrisie shall not indure either the light or heat; and God will also make professors, like Moses, Act. 7. 22. Not onely mighty in words, that are no bodies in deeds, but also mighty in word and in deeds; like Aarons rod, not onely to bring forth blossoms of profession, but Almonds, fruits of holiness; Like the High Priest, not onely to have Bels, but Pomegranates, not onely to bear away the bell for knowledge, but to give a sweet scent of the Spirit in their conversations.*

Many poor sinners of late have left their *Fathers house*, and because of their guilty consciences, would, for the present, if they could, run out of their *Fathers eye*, as well as his house; and who shall return the *Prodigal* to his *Father*, *Hagar* to her *Mistress*, *Jonah* to his *God* again? how do many Professors fly like spiritual malefactors from one form to another, and disguise themselves with Opinions, and all to avoid the Hue and Cry of Conscience that God is raising?

*Αφωτον ἔρ-
πον χριστιανον
ἀπεργατε
αὐτο.*

sing? and if it were possible to tear the Records of the Gospel in peeces, and burn down the Tribunal Bar, they have run into such arrearages in sin; Now who shall set up the broken Professor, or awaken the sleepy Virgin? *Though Might and Power cannot do it, yet an Almighty Power can do it, Zech. 4. 6. The remnant of Jacob shall be as a dew from the Lord, as the shewres on the grass, that wait not for the Sons of men, Mic. 5. 7.* It is true, says God, Gardeners dig, and delve, and water their ground, and so have herbs; but Ile turn the Wilderness into a Pool, ile work without work-men, fingers shall not be watered by man, but by God, with the dew of Heaven. When the day dawns the dew falls thick on the ground; and till the Lords powre dawn, all the world cannot make dew, nor thaw the hearts of men.

Fourth Prospekt from this Ladder; hence we may see the reconciliation of Divisions. Now Ephraim is against Manasseh, and Manasseh against Ephraim, and both against Judah; now divisions are not onely between Wolves

*Effemus
dispa-
rabiles, ef-
semus insu-
perabiles.*

and Wolves, but between sheep and sheep, Saint and Saint; Formerly we had more fire than light, but the Lord knows, now we have more light than fire; more Knowledge than Love. Every man pretends to be of the household of Faith, but few are of the Family of Love; while we contend for an ounce of Truth, we lose a pound of Love; Not onely for the Prophane-ness and Errors, but for the Divisions of England, there are great thoughts of heart. How far are those from one another, that yet I hope, are nigh to God? How many that once lay in one anothers Bosoms, now can hardly indure to stand in one anothers sight? those that are Members of the same Body, do carry themselves as if they were of different worlds? How sad is it to see that many that prayed formerly one with, and one for another, now should pray one against another? How is it, said Zanchy, that those (speaking of the Lutherans) that profess to eat the very body of Christ, that milde and meek Jesus, should bee so bitter against the Members of the same body? O that we

we should agree in so much, and differ for so little, as in some things we do!

Oh that though we cannot conclude all our *Controversies*, yet we could bury up all our *Contentions*; how long shall the greatest part of our *Studies*, be the

study of parts? How shall I Believe, and Our Father be reconciled? How

shall those that are of different Creeds, be of one Pater Noster? if the divi-

sion of tongues hindered the building of Babel, how shall not the division of

hearts hinder the building of the New Jerusalem! While we have been con-

tending about the windows, we have almost lost the foundation of the

Church; while we have controverted for the well-being, we have even lost the be-

ing of Religion in England. Many of our differences are petty, as that between

one that was for *Martin*, and another that was for *Luther*, as if two should quarrel,

who should first enter in at the gate of *Venice*, when neither possibly may ever

come thither: But further now our differences are so great, that unless the

Lord prevent, while we contend who shall go up against *Babylon*, we are like to

go back to Babel; and while we think to

Maxima pars studio-rum est studium par-tium.

In veste sit varietas non scissura,

*pull down a litteral, we shall set up un-
ware a spiritual Antichrist.*

But the time is a coming, when those
that have but one Heaven, shall have one
heart; when they that have but one
work shall have but one shoulder, *Zech.*

εἰς αὐτὴν
ἐστὶν ἡ ἐκ-
κλησία.
Chrys.

*3.9. The falling out of lovers shall
then indeed prove the renewing of love.
The Lyon shall ly down with the Lamb,
and a little childe shall lead them, Isa.*

*11.6. Not that ever there shall be a com-
position made between Christ and Belial,
for that quarrel is of Five thousand
years standing, and shall be maintained
to the end of the world. Even now a-
mongst most of the Saints there is a
shadow of this future concordance; as
when a King is coming to Town, one
cries he comes this way, another cries
he comes that way, at this time, at
that time, they all go out to meet him,
and though they differ about the partic-
ulars, yet they all expect the coming
of the King, and resolve to entertain
him. As at Athens, when a Governor was
to be chosen, in the several Votes of the
City, one cryed up this man, another that
man, but the second man still was *The-
mistocles*, for such a man and *Themistocles*;*

*Quæ con-
veniunt in
aliquo ter-
tio conveni-
unt inter se.*

cles; So now one crys, O I am for Presbytery, another I am for Independency, another, I am for dipping, and for Christ, all amongst these that are faithful, centre in Christ: But how glorious will it be to see all Gods children of one mind, which will be when the Father comes in to the Family; to hear it said at last as it was said at first, see how the Christians love one another.

*Uniones o-
runtur ex
mari sed
magis pen-
dent è cælo.*

Fifthly, From this Ladder we may foresee the increase of righteousness. Many hitherto in the world, that should have been the Peace, are the Troublers of a Nation; those that should be Shepherds, are Wolves against Sion: How do the publick Enemyes of Sion make the tears of the poor their wine, the groans of the needy their musick, that paint the walls of the House, and pluck up the foundation; that beautifie their Kingdoms with Peace, but never think of building of them with Religion; That turn Judgement into Wormwood, by delay, and Righteousness into Hemlock, by severity.

*Ut rei in-
nocentes pe-
reant sicut
nocentes ju-
dices.*

When a man fails in his Estate, we say he breaks; there are many broken

ἐξέστ' ὑδὴ
καὶ δὴ καὶ
ἡδὴ

si libet li-
cer,

men, some broken in their Credit; others *broken* in their Consciences; but there are others that do not onely *break* by carelesness, but are broken by cruelty. It is a great sin to take away the cloaths from a poor man, but a greater to *flea off his skin*; but there are some that *rend the flesh*, and chop the bones, for the sweetness and marrow they think to find in them. *Mic. 3. 2. Job 19. 20.*

Some rob under pretence of Law, others rob in the open field, and think that what is got by *might*, is got by *right*, according to the ancient Problem.

Jus et vis apices parvo discrimine di-
stant,

Jus nunc mundus habet, vim quia
semper habet.

Great Thieves have formerly worn chains of gold, while little Thieves have lain stockt in chains of iron. *Robbin Hood* was called an honest Thief, because he would never rob the poor; but there are few such honest Thieves, instead of taking off, have laid on oppression; and instead of breaking *yoaks*, have broken *backs*. Oppressors, *Gen. 10. 8.* are called *Hunters*, the poor are their

their Game, Oppressions their toyles and nets, mighty Oppressors, are *mighty Hunters*. In *Zephania's* time, Oppressors were called *Wolves*, *Zeph. 3.3.* but *Justitia* then they were *evening Wolves*, but *non datur* now those that are Oppressors are *day nisi vends.* *Wolves*, Oppressors under the light of *tur.* the Gospel.

They eat my people saith God, *as bread*, *Psal. 14.4.* These are *Man-eaters*; nay worse; for among the Man eaters, the living eat the dead, but among Oppressors, the dead eat the living.

But *Jacob* from this *Ladder* may see the new Heavens and new Earth a building, wherein righteousness shall dwell; If new Heavens, then certainly new Suns and new Stars, in a political sense, new Magistrates, or if you will, *Justitia non venit* Magistrates with new hearts, *Isa. 5.17.* *nisi prove-* If any deridingly ask, with the *Epicure*, *nit.*

When shall we see this Structure? where are the Carpenters? whence shall come the Timber? Let such remember, there is no work since the Creation of the World, greater than the Creation of the World; and therefore the Lord speaks of New Heavens, to intimate, the possibility of their accomplishment

plishment, from the consideration of the *old Creation*: Cannot I, says God, create a new world, as well as I did the old?

In the first of *Isay*, vers. 27. *God will send Judges as at the first*; which promise is not performed in any external form of Government, but in the administration of Righteousness and Justice; and the work of this Generation, is not to pull down Governments, but to pull down Tyranny, whether in Judges or in Kings; For the Government of one man is, in se, no more inconsistent with the Government of Christ, than the Government of a plurality of men; the sweet flower of Justice may grow in a Crown, as well as on a Scepter of State; in a Kingdom, as well as in a Commonwealth. All civil Forms of Government, are equally of God, *Rom. 13. 1*. And though Kings have been Enemies to *Sion*, and setters up of Antichrist; yet there are promises that Kings shall be nursing Fathers to *Sion*, and Kings shall help to destroy Antichrist, *Rev. 17. 16*. which promises are yet in the greatest measure to be per-

performed now at last. Whether Judges be as at the first, let the world judge: There shall be such Governors as Sampson was, as Jephtha and Deborah were, Zeck. 12. 5. Psal. 16. 17. For my part, let all the Kings in Europe keep their Crowns, so they kick not Christ's Crown off his head; Let Emperors yet hold their Scepters in their hands, so they hold not up their hands against Christ's Scepter; Otherwise, I pray and believe, that the time may and will come, when those that have not affection in their hearts to do Sion good, shall not have power in their hands to do Sion hurt, Rev. 19.

Sixthly, From this Ladder we may see a more full advancement of an Evangelical Ministry. How many hitherto have been bred up at Gamaliel's feet, that never yet with Mary sat at Christ's feet? That sit in Moses his Chair, that have (little in them, or) nothing, of Moses, but his Chair? Arts and Sciences are the gifts of God, and how honorable is it when Scholars lay their Crowns down before the feet of the Lamb? and many speak against them

Sol Justi-
tie qui
quondame-
rat in sig-
no Leonis,
& nunc est
in signo Vir-
ginis erit
in signo Li-
bre.

Non Docto-
res, sed Sa-
ductores;
non Pasto-
res, sed Im-
postores.

them because they have them not ; they cannot abide to be condemned for *ignorant* of the *learned*, and therefore they are ambitious to be commended by the *ignorant* for *learned*. Lord ! How few Preachers *feel* what they *speak*, and then *speak* what they *feel* ? How few speak to the heart, because so few speak from the heart, but from the teeth outward ? how many seek a Lordly living, and a lazy life ? Many are Swine for prophaneness, but more are Serpentine Preachers, that subtly with their gilded poyson, kill souls, discouraging the godly, and encouraging the wicked. Like *Sign-posts*, shewing others the way to Heaven, and not stirring thither a foot themselves ? Doth God call for a *reasonable Sacrifice*, and holy beast, and will he accept of an *unreasonable*, *unholy Sacrificer* ? Would the Lord have *the vessels of the Sanctuary* holy, and *the Garments* holy, and *be on whose vesture should be written Holiness* to the Lord, *unholy* ? God will have those that shall have not onely a *mission* from the Church, but a *Commission* from himself. *Loyterers must be sent out,*

out, and Laborers must be sent into the Vineyard, and the Spirit will also be sent into the Laborers. God will never suffer those dead *Amasaes* to lie in the way of the souls of men, to hinder them from coming to Christ: God is not bound to maintain those *Lamps* with the *oyl* of maintenance, whose preaching is not maintained by the *oyl* of the Spirit.

christum habent in codice sed non in corde

Men hicherto have *heaped to themselves Teachers* according to their hearts, and so *itching ears have had tickling Preachers*; men that have been often at *Placentia*, but never at *Verona*. But the Lord will send *Pastors* according to his own heart, that shall not preach to gratifie *Opinions*; but to save *Souls*, *Jer. 3. 15*. Though Christ can ride on an *Ass* to *Jerusalem*; yet the time is a coming, that the Lord will have no need of them. The *Snuffers* of the *Temple* must be pure gold, or else their *Clergy* cannot save them, *Exod. 37. 23*. If we cannot abide dead *Idols* in the windows, God much less will abide dumb *Idols* in the *Pulpit*. The *Ministers* of the last age, shall stand in

Multo minus nocet ignarus fur quam segnis minister.

Chrysostomi etiam & Polycarpi. Non Apostoli sed Episcopi

the

the Sun, and preach the Everlasting Gospel, they shall be *Brightmans* indeed. They shall be *Load-stones* in their conversations, but *Adamants* in their principles; they shall *thunder* in the Pulpit, and *lighten* in their lives. They shall pity them who are not able to pity themselves; shed tears over them for whom Christ shed his blood; They shall be indued with an *Eagles Eye*, a *Ladies hand*, and a *Lyons heart*, as *Physicians* of Sou's. Indeed some *knowing men* (in their own eyes) never think *the Sun* will shine clearly till the *Stars*, Rev. I. ult. are pulled down; I speak onely in the behalf of those that are *Evangelical Preachers* in their Doctrines, and *Angelical Preachers* in their lives; but first our Lord and Master hath secured the use of the *Ministry*, till the perfection of all things, Mar. 28. Eph. 4. And secondly, I hope those that are true *Stars* will stoop themselves, when our Lord Jesus, the true *Sun* of Righteousness, shall appear in the glory of his person, or personal glory.

Seventhly, *From this Ladder*, we may

may foresee the ruin of *Babylon*. *Babylon* hath three times; a time of *ascending*, a time of *triumphing in*, and a time of *descending* the Throne. Now the Tide of the *Sea of Rome* is falling, and she is well nigh in the last *descension*. *Providence* hath arraigned and condemned the *Scarlet Whore*; she is at present naked, and ere long she shall be *burnt* for an *Whore*: She shall have *fire for fire, and blood for blood*. The Lord is gathering *Faggots*, I mean his *Instruments*, in all Nations, and will certainly and suddenly set fire to the *Papal glory*, and all her Lovers shall not be able to quench it, *Rev. 18*. She shall be as visible in her *shame*, as ever she was in her *glory*; God will not take mans *advantage* for her ruin, her overthrow shall be *fair*. God will not, as the *General* said, *pilfer the Victory*; The pangs of a *travelling woman* shall overtake her, God will wipe pitty from his heart, and will not be interceded for a *Reprieve*, his work shall not prove *abortive*. It shall be more truly, the Lords *veni vici* (than *Queen Elizabeth*) *coming againſt her, and overcoming her.*
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She shall fall as a mil-stone, that of it self rowles down the hill, faster if tumbled down; especially, if by a strong hand, the hand of an Angel. Rev. 18.21. God will make bare his arm; which fears neither blows nor blood, for it hath a bone in it, whereas mans arm is but the 'arm of flesh; and likewise he will overthrow her compleately.

*Vide totum
& lunda
totum,*

God never rested in the Creation till he hath finished all; know that *God will be as perfect in the works of Providence, as in the works of Creation.* Her ruin shall as certainly be effected, as it is determined. The Decrees of God know no futurity, time to come is the tense of mans Grammer; *Babylon is fallen, Babylon is fallen. Sion is more than a Conqueror, Rom. 8.* Shee overcomes by Faith before shee comes into the field; *she conquers before she conquers.* The day of *Antichrist* is almost at an evening, the glass of *Babylon* is well nigh run, the number of her Months are even expired. Let all the *Physicians* in the world apply their *Plaisters*, and afford their *Cor-dials*, it is in vain; *her disease is mor-tal,*

tal, and her blood is now cold in her veins. If Providence have not Armys on Earth, it will have Armies in Heaven against her; there is no halt to be made, or if there be an halt in our sense, there is no retreat to be beaten; one Alarm after another shall be given till she be taken. *Mended or ended is here an useless Proverb.* But may some say, who shall do this? the Kings of the Earth are yet her Liege Subjects, generally, and will Satan cast out Satan? and the sight of Rome is infectious; and some think opposing Babylon, in this age, is much like Sauls sending Messengers to take David, who in the way fell a prophesying, 1 Sam. 19. 20. How many have gone up to oppose Babylon, and have returned her brats? *It is not setting Rome on fire will burn down Babylon, yet the Lord will use military means; Antichrist reigns properly in the Understandings and Consciences of men; and it is far easier to kill the body, than wound the soul of Antichrist; therefore God will destroy her especially, How? with what Artillery? with what Ammunition? Even by the Spi-*

*Deus si non
legat comes
milites; si
non inveni-
at faciet
viam.*

rit of his mouth, and the brightness of his comming, 2 Thes. 2. 8. The darkness of Popery cannot abide the Gospel Sun-shine. Antichrist hath plaid his part on the Stage; the Vizards are now a pulling off, and the Stage it self a pulling down, Rev. 18. 21. Must is, as we say, for the King; now Christ is King, and he must reign, 1 Cor. 15. 24.

*Cæsar non
passitur
priorem
nec Pompei-
um passum.*

When Darius would have shared his Kingdom with Alexander, no said the Conqueror, The Heavens cannot hold two Suns: The Devil at length, possibly, when he sees the Kingdom of Christ in holiness to be cried up, and his own Kingdom to be cried down, will gladly divide, and part stakes with Christ, but Christ will be King over all, or not King at all. The Throne of the Gospel, and the Spouses bed, cannot endure a Competitor, an Equal, much less a Superior. Babylon now in the dark, may for a while play the Rex, but Christ certainly, the Sun shining more clearly, will be King. It is reported, that Nero viewed the flames of Rome on his Tower through an Em-
erauld:

rauld : The Saints through Faith may take a delightful prospect of the ruin of *Babylon*. Let the Saints of the most high lift up their heads, for ere many glasses of *Providence* are run out, though the Sun shall be cloathed with sackcloth, and the Moon turned into blood; and the Stars fall from the Heavens, yet their redemption draws nigh.

The Eighth Prospect from this Ladder, is, The large extent and duration of *Christs Kingdom* in the World.

I The large extent of his *Kingdom*. The *Kingdom of Christ* now, is not much larger than a while after the *Apostles* daies (as *Mr. Mede* observes) for the *West Indians* are under force and constraint ; The World, says *Brerewood*, may be divided into Thirty parts, whereof *Heathenism* contains Nineteen, *Turcism* Six, and *Christianity* but Five ; So that yet *Christ* is far from being universal Lord and Sovereign, or having a Name above all Names, which not onely relateth to the excellency of his Name above other names, and so *Jesus Christ* is a more glorious Name, than *Grand Seigneur*, or *Augustus*

Caſar; but alſo in reſpect of viſible honor, above other names; hitherto, *who but the Beaſt?* The Titles and Arms of Kings, and Emperors, have carried the day, *Moſt Excellent, Moſt Illuſtrious*; but hereafter, who ſhall be like unto Chriſt? The conſtant ſtile of *Univerſality of all Kingdoms, all Tongues, and Nations*, imply, that yet Chriſt hath not the compleat poſſeſſion of what he hath purchaſed, *Pſa. 22. 27. Iſa. 1. Mal. 1. 11.* It is deſperate ambition for any man to call himſelf *Rex Catholicus*, *Univerſal King*, Chriſt and not any man, but *Chriſt* rather, and *the Devil divide the whole World.* They ſay, *the Spanyard, hath for his Armes, the Sun riſing and ſetting, on his Shield*; but Chriſts glory muſt eclipse his glory, Chriſt will then onely be *Canonical and Catholick King*. Firſt, Chriſt ſhall be *above all Kingdoms*, and then he ſhall *put down all Kingdoms*, *1 Cor. 15. 24.*

Some think what is done in England, is done all the world over, when we are but a ſpot of Chriſts Kingdom, though I hope, a Garden-ſpot; the
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Gospel was calculated for a larger Meridian, Rev. 19. 16. he shall be King of Kings, and Lord of Lords. The seventh Angel sounded, and there were great voyces in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and his Christ, Rev. 11. 15. Now when had Christ this glory? First, It hath no relation to the Kingdom of his divine Nature, for that he had coequally alwaies with the Father. Secondly, Neither hath it relation to the Purchase or Title simply, that Christ had to these Kingdoms in his Ascension and Intercession, when, I confess he first had seized of them. But Thirdly, It must have relation to the actual subjection of the Kingdoms of the world to Christ, and his actual Exaltation above them; for it is spoken Prophetically, and for the time to come: Now this shall be accomplished when the Prince of the Air is conquered, and bound up, and cast down to the earth, Rev. 12. 9. Now Satan rules principally and more visibly, then Christ shall appear in the Clouds, and he shall uncrown Satan, and sit down in his

Throne, and then the Kingdom of Christ shall be more visible and observable in the world, than the Kingdom of Satan. Satan indeed was *legally* cast out of his Kingdom in the *Resurrection* of Christ, *Joh. 16. 11.* but he must also *actually*, and more fully be cast out, when Christ shall appear the *second time for salvation.*

As two *Buckets* in a Well, while the one comes up, the other goes down; So, as while Christ hath been down visibly, the Devil hath been up in the world; so the rise of Christ, shall be the fall and downfal of Satan.

2 From hence we may see the *perpetuity of this Kingdom.* We are not now to expect a Kingdom *de novo*, but the progress and prosperity of *Christ's Kingdom* already in being; for the *Kingdom of Christ* takes date from his *Resurrection* and *Intercession*, *Psa. 2. 6.* *I have set my King on the holy hill of Sion; and all power in Heaven and Earth was given to him,* *Matth. 28.* So that Christ hath been in his Throne (not as a private person, but) as a King, these sixteen hundred years, and hath acted as a King,

King, not onely over the Consciences of Beleevers, but also in giving Laws for to govern his Church by; And it is supposed by some, lastly, That Kings even now reign by Christ as *King of Kings*, as well as Christians are ruled by Jesus, the King of Saints. Further *Dan. 2. 44.* *In the daies of the four Monarchies*, that is, before they were all expired, *the God of Heaven sets up a Kingdom*, not when they are all expired, though this Kingdom shall stand when they shall lie by the wals. The difference then between his reigning now, and hereafter, as at present I apprehend, is not specifical but gradual; now Christ reigns, as it were, in a *corner*, and then he shall reign over the *whole world*; *His Kingdom* then, though it shall be *in*, yet it will not be *of the world*; the meaning of which is, not onely, that his Kingdom shall not be of a wicked *complexion*, void of Injustice, and Oppression, but also not of a worldly constitution: Saints shall have heavenly, not golden, carnal Thrones; for their Thrones shall be in Heaven, in Heaven upon Earth; in a word, they shall neither have worldly troubles, nor

Gradus & gradus non variant speciem.

worldly joys. We read of two different States of Christs Kingdom, but never of two different Kingdoms of Christ on Earth, as he is *ἁγίος*, God Man. The Stone and the Mountain, in Daniel the second, comprehend in a Synopsis, the whole Sphear of the Dominions of Christ, intensively, extensively, and protensively, all the Kingdom which he hitherto hath had, now hath, or ever shall have in this world. The Stone which at first lay but in a corner, was kicked up and down by Persecutors, and rowled since by Providence from one Nation to another, gathering greatness like a ball of snow, and will be so still, till it swells and grows into a Mountain, filling the whole Earth; The Stone in order of time being long before the Mountain, for it hath been growing these Sixteen hundred years already, and yet is nothing nigh arrived to its stature and glory: The Stone then is of the same nature with the Mountain, though not of the same magnitude. I understand not yet how the Stone, which was cut out when our Lord Jesus first entered on his

his Throne, and the Mountain, which must fill the Earth in his more glorious Coronation, *differ in specie*, wherefore if they differ, as of necessity they do, it must be chiefly in degree. *For to deny that Christ hath not ruled yet visibly in the world, is to affirm, that because the sun (in a summers day) is not in its meridian, it doth not shine at all.*

Lastly, This Kingdom of Christ shall stand for ever; Which implies first, That it shall *not be destroyed* by any foreign power of Men or Devils. Secondly, That it *shall not be left to another people*: Christ shall not have a Successor, either by an Heir, or by a Conqueror. *Dan. 2. 44.* Other Kingdoms are transient Kingdoms, handed from one man to another; but the Kingdom of Christ is a durable, a permanent Kingdom. The *Babylonsish* Kingdom first appeared in the world; The *Babylonians* delivered over their Kingdom to the *Persians*, the *Persians* delivered up their Kingdom to the *Grecians*, the *Grecians* delivered up their Kingdom to the *Romans*, the *Roman* Power must
surren-

surrender, and *Christ* our Lord must enter the Stage of the world, and his Kingdom shall be everlasting, that is, no other Kingdom shall succeed him; His Kingdom shall be the greatest, and the last. *Virgil* speaks of *Rome*, the
 * Lady of the World, *Imperium sine fine*; but that *Empires* glass shall run out, and have an end.

These *Promises* being not already fulfilled, are yet to be fulfilled, and that in this world; hath *Christ* now a name visibly above every name, doth he actually rule over all the Kingdoms of the world? And Secondly, we must understand this glorious and universal Kingdom of *Christ* (of which the Scriptures so much speak) not to be in the Heavens, but on the Earth.

The weak Christian is desired to overlook what follows, as not penned to puzzle Babes, but to exercise the understanding.

Whether the Kingdom of Christ, as Mediator, shall not at length give place to the Essential Kingdom of the God-head, is disputable. I shall not positively affirm, but rather propose it
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(as probable) to the Intelligent , and humbly leave the determination of this *Quære* to the experience of the Saints in glory. Thus, since our first *Apostacy*, all our *communion* with God, is by the *mediation* of Christ ; we by our fall , are but as dry *stubble*, and dare not think of *immediate converse* with God, for (as the Apostle saith) he is a *consuming fire* ; now , whether when the formal and proper end of the *mediation* of Christ is accomplished (which will be not only in the *satisfaction* of the Law , the *conquest* legally of the Devil *ad extra*, but in the perfect evacuation of the guilt and filth of sin, even as to its *moral inherency* in the Saints) we shal not have *immediate communion* with God (being presented at the last day *spotless* by Christ) as in the state of innocency? and that more gloriously ; That God, 1 Cor. 15. 28. *may be all in all* ; that God, not Personally *consummator*, but Essentially *consummator*, the Divine being, Father, Son, and Spirit, may be *all in all*, that is, *communicate* himself to the glorified Church, *without the intervention* of Ordinances and Creatures,

Creatures, and also (to our purpose) without the proper and immediate exercise of the Kingly Office of the Mediator. (*Quæ res simil. Illustratur, Finge plures esse globos, ex pellucida materiâ, eo situ ut sint inter se paralleli; finge etiam animo alium quendam esse globum interjectum inter istos globos & corpus solis, ita ut radii solares ad reliquos globos, nisi per eum solum nequaquam pertingant; eodem plane modo Deus nunc se hominibus communicat, mediâtè nempe per Christum: at finge tandem ita accidisse ut sol omnes istos globos irradiet, non amplius per primum illum qui medius interjectus erat, sed immediâtè, ita ut rectâ radii solares ad unumquemque eorum pertingant, nullo interposito medio; sic plane videtur futurum esse aliquando ut Deus nos omnes immediâtè irradiet & impleat, Spiritu suo sine opera Mediatoris.*) For Christ at the last is solemnly to make a surrender of the Kingdom to God and the Father, Θεὸς καὶ Πατὴρ, that is, to God the Father, when he hath put down all Authority, Power, and Rule, both Civil

Civil and Ecclesiastical, both Angelical and Diabolical; Which to say is meant of the *Kingdom* of the God-head, is blasphemy, for the Kingdom of the *Son* in that sense is *coeternal* and *coessential* with the *Fathers*. Wherefore it must be meant of the *Vicarious*, *Personal*, or *Oeconomical* Kingdom of the Mediator. When the difference between God and the Creature is compleatly *made up*, and God and the Creature *made one*, what formal need will there be of a Mediator? for we cannot make a Mediator of *one*, nor of those that are *made one*; It is an Apostolical maxim, *καὶ ὁ υἱὸς ἓν ἦν*, *Gal. 3. 20*. Not that either our Lord Jesus shall depose his *humane Nature*, and so the *Hypostatical Union* cease, or that he shall ever have the glory of his *Head-ship* over his body *eclipsed*, but onely that Christ *mystical* entirely be *subject*, and so from God receive *immediate* and direct beams of *Glo-ry*.

It is true, *The Kingdom of Christ is everlasting*, but that doth not hinder the supposition, for that is salved by his *victory* over all the *Kingdoms* in the world,

world, and in its not being *subverted* by any *Forcin Power* whatsoever ; and thus his Kingdom is everlasting in opposition to the *Four Monarchies*, Dan 7. which *succeeding* one another, and at length were all *conquered* by our Lord Jesus. And Secondly, his Kingdom is everlasting, as the Gospel of his Kingdom is everlasting, Rev. 14. 6. which is to be understood, not formally but virtually, and the Saints shall by vertue of that *purchase* possess everlasting glory.

Secondly, The relation of his *Headship* in Heaven doth not oppose ; for though he shall remain *Head* of his *Body* to all eternity, yet in a different manner, than he is Head now. His *Headship* in the Church *Triumphant* is rather for *precedency*, than *Principality*, rather for *priority* and *dignity*, than for *guidance* and *government* ; And this must be confessed, that the relation between the *Head* and the *Members*, in heaven, shall still be *relatio disquiparantia non equiparantia*.

Thirdly, Neither doth this *resignation* of the Kingdom, as *διαδοχή*, redound

redound to the disparagement of the *Mediator*; no more than the first designation or donation of this *Kingdom* to Christ, was diminution to the glory of God, and the Father. The Lord Jesus shall suffer no *loss of Glory*, but onely undergo a *change of State*: As suppose a *Captain General*, Commissioned by a Prince, with the accommodation of *Armies*, to subdue a *Colony* of Rebels, the Rebels are defeated, the *Captain General* returns home from that field and forein Service, surrenders his *commission* to his Prince; he is *honored* further by his *Master* for his noble Service; he is applauded by the *Souldiers* for his valor and prowess, and ever after by way of *honor* is called *Captain*; yet we cannot say, he is *Captain in act*; His *Colours* are lodged, his *Sword* is sheathed, both the *Captain* and the *Souldiers* are under the *immediate presidency* of the Prince, but in a different degree of favor and glory: So the *Saints* shall make it their business in Heaven to extol the Lord and the Lamb, to sing *Hallelujah's*, and *Hosanna's* for ever; All Honor and Dignity be to

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our dear Mediator, who redeemed us when we were captives, washed and cleansed us with his blood, comforted our souls by his Spirit, that while others were apostatized, we by his grace were kept to this great Salvation. The consideration of Redemption-work shall be the Theam of Praises, for the redeemed throughout all ages. And I heard the voyce of many Angels round about the Throne, and (the beasts, in the Greek (ἄν) the living Creatures, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voyce, worthy is the Lamb that is slain, to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing, &c. Revel. 5.11, 12. there will be no more need, as I apprehend of Christs Kingly Office, than of his Priestly or Prophetical Office: Glorified Saints are in the highest Form of Divine knowledge, and have no need of Intercession; for they are above fears and falls, above fear of falling in the way, or away; and all their lusts are conquered of old by Christs Scepter; they
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are in their harbor, and therefore out of all storms; they have their Crown shining on their heads, and have no *stumbling-blocks* more in their race; the Devil then shall never be seen to *devour*, nor heard to *roar*; farewell hardness of heart, perplexities of conscience, fear of grieving the precious Spirit any more. *Jacob is ascended to the top of the Ladder, and never needs more to fear his feet or hands should slip in climbing*; and therefore it is said he shall reign *אָדָנָה עַדְנָה* untill he shall have put down all his Enemies.

Fourthly, Neither is it necessary there should be an *immediate* power from Christ, as *Mediator*, to preserve and persevere the Saints in glory. For *everlasting glory* is the purchase of his death as well as glory. And Secondly, Though their glory is not *natural*, yet the first seizure of glory is *confirmation* in glory; Glory, and eternall glory, differing not in *kind*, possibly not in real *degree*; There being properly no *posterius* in Heaven, or *succession* of hours. Heaven is an *eternal* *וְעַד*. Thirdly, The *immediate* presence of God is a
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sufficient

ther rules as well as the Son now, so then the Son shall rule as well as the Father; for though he surrender the Kingdom to the Father, yet so, as that God that is the Son also, with the Spirit, may be all in all. Thirdly, None dare say That as God now rules by the Mediator, so then the Mediator shall rule by God; for the Mediator, as such, is subordinate to God, and to say, the Mediator may rule as well as God, is the *id est* *id est*. There is a necessity as to us, that God rule us by a Mediator in the Church Militant, but it is no way inconsistent either with the wisdom or glory of God to communicate himself immediately to the Church Triumphant.

Lastly, Christ gives up the Kingdom (not onely not as God, but) not absolutely considered as Mediator, for Christ even now as Mediator is subject to God really (For though Christ reigns, yet so still, as that God reigns by Christ, though there be an immediate exercise of the Mediators Kingdom in the world, yet God keeps in the Essential Throne of his glory.) But then further, he shall be

*christus ut
Deus nos
cum illo
subjectos
habet sed ut
Sacerdos
nobiscum
illi sub-
iectus est.
Aug.*

subject relatively and respectively, as to his Church or Body, now Christ rules his Church as *Mediator*, and not as God only, and the very Mediator is *King in actu* over *Sion*; but then this *administration* shall cease, and the *Head* with the *Body*, or Christ as part of his Church, or *Christ mystical*, shall be *subject to God*; and thus he is not at present but shall be hereafter, the *Mediator* being yet in the Throne; but there is a time coming, *ὅταν παρδῶ τὴν Βασιλείαν*, when he shall give up the Kingdom, to wit, that Kingdom which God gave over to him, and cease to reign as Mediator; and it is observable, that for Christ to *surrender up the Kingdom*, and be *subject to God*, are of all one importance, *vers. 28*. By the surrender of the Kingdom therefore we cannot understand such or such an administration of the Kingdom, and not the Kingdom it self; for all that Kingdom he receives, he surrenders. And secondly, Christ must so *surrender* as he must be *subject*; the *παρδῶν* and *ὑποταγῆ* must go together. And I am much pleased with the Apostles sweet *Criticism*, that as now Christ, *Col. 3.* is *τὸ πρῶτον*

ἐν παντί, all and in all ; So God hereafter shall be τὰ πάντα ἐν παντί, all in all : the *Messiah* hath two times, especially, the time of his sorrows, and the time of glory. In the sixth of *John*, vers. 15. they had royal blood in their veins, and they would force *Jesus* to be a King, surely, that they might have preferment under him, but *Christ* departed, and flew from the Crown ; few men would have done as *Christ* did (*Satis pro imperio quisquis est*, says the Comick) Men will wade up to the chin in blood for a Kingdom, and stretch fair and far for a Crown, it shines so amiably in their eyes. Says the Devil, if *Jesus* will but accept of the Title and Place of a King, he will be so taken up with the Affairs and Offices of the world, that he will not have such liberty to look after the conversion of souls, the Revenues of the Devils Crown would have come in the more by such a worldly Negotiation ; but there is a day a coming, when *Jesus* will not fly from a Crown, nor refuse a Scepter ; his glory shall be as eminent as ever was his shame. The Daughters of Sion shall go forth, and Crown

King Jesus in the day of his solemn Espousals, and such a day shall be the gladness of his heart. Jesus hath born all the wrath of the world, and he is able in a spiritual visible sense to bear all the glory of the world on his shoulders. Can. 3. 11. The children of Judah and of Israel shall be gathered together, at a place of their general Rendezvouz, and by a xenevolia, an Election by lifting up their hands and voyces, appoint themselves one head, and they shall (one and all, as we say) come up out of the Land, for great and glorious shall be the day of Jezreel. Jesus Christ is a righteous King, and he hath a right to his Kingdom: It is utterly impossible that ever he should prove either an Usurper or a Tyrant. He thinks it no robbery to be equal with God; then certainly it is no robbery for him to be preheminent above men, Phil. 2. 6. It is no robbery for King Jesus to pull Saint Peter out of his Chair, and there in Majesty to rule the Nations with a Rod of iron (if he please;) No robbery for him to melt all the Crowns in Europe, to make a Diadem of glory for his own Temples.

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If any think they have gone deeper in a purchase for the Government of the world than our Lord Jesus, let them stand up if they dare, and lay their claims; let them now speak or ever after hold their peace.

In the expectation therefore of these things let the Saints rejoyce; *Universal Redemption* will then prove a Truth, when *all yokes* shall be taken off the necks, and *all burthens* off the backs of the children of God. It is observable, that the substance of all the *Revelation* is contained in these two words, *Hosanna*, and *Halelujah*; God bless us, and we bless God; hitherto we have been singing *Hosanna*, but *Halelujah* is a coming; *Praise, and Honor, and Glory to the Lamb that sits on the Throne*. If any object, That any of the above-mentioned Promises concern the Jews, I answer, True, but not the Jews onely, and though Promises are not to be confounded and applied to one people, if they should onely belong to another, yet it will be found according to the Promises, that the glory of the Jews will be the glory of the Gentiles; and though

now we are divided, yet then we shall be one fold, *Rom. 11. 12.* What God hath joyned together let no man separate.

To conclude, The Saints must pray for, and endeavor to promote *the more glorious part* of this Kingdom (of which we speak) in which there shall be neither such covetousness nor complaint. *But all endeavors will fall short of setting of it up on Earth, till our Lord Jesus the King shall come down from Heaven in the Clouds; We shall never have such a Kingdom untill we have such a King.* The Feet of the Saints shall not all be out of their Fetters, till the King of Saints comes into his Throne, *Dan. 7. 13, 27.* Princes will never so rule in Judgement, till this King shall reign in Righteousness, *II. 32. 1.* The New Jerusalem will be Gods Creature; The Stone is cut out without hands; there may be something of the heart of the Saints in this glorious Structure, but it shall neither be the work of their Head nor Hands. This model of Government is beyond the invention of Saints, as it is beyond the belief

beleef of man. Many shall welcome it in the world, but none are able to rear it, the King himself will bring it with him. Not many know how to set up Christ in their Consciences; Many know how rather to pull down Anti-christ, than to set up Christ; And too many know how rather to set up themselves than the Kingdom of Christ in the world. Governors must reform (if the Providences of God speak truth in explaining the Promises, it is high time) and Governors must be reformed. But I am yet perswaded, that some of Nebuchadnezzars Image will stand in all Nations, till it have an immediate blow from Heaven, Dan. 2. 34. Though men do trample under foot the Toes of Clay, and break the Legs of Iron, and smite on the Belly of Brasse, yet I am perswaded, they will more or less, either imbrace the Silver Arms, or wear the Golden Head; and the Gold, the best Government of this old world, is part of the Image as well as the Clay. Israel was Gods people, and though they pulled down the brazen Serpent, yet they helped to set up the golden Calf;

Calf, but when we once come to *Canaan* we shall neither bow down to the Image of brass, nor low after the *Calf* of gold: In the mean time, *Sion* is to travel with Prayers and Tears, and all regular and righteous *endeavors* toward a perfect *Reformation*, but I do not yet believe that ever we shall see that *Man-child*, untill the appearance of Christ doth *Midwife* it into the world.

*Omnis
Christi a-
nus est cru-
cianus.*

*Sceptici in
intellectu,
Epicurei in
affectu.*

If it should be objected, How can the expectation of such glory consist with the Prophecies in Scripture, of the tribulations and errors in the last daies? I answer, **1 Tim. 3. 1.** *In the latter times some shall depart from the Faith, and shall speak lies in hypocrisie, &c.* **2 Tim. 3. 1.** *In the last daies shall come perillous times, men shall be lovers of themselves, covetous, proud, unholy, Traytors, heady, lovers of pleasures more than lovers of God.*

I answer, By the last daies in the Prophets and Apostles, we are to understand the days of the Gospel, the *time of the Messiah*, from his first to his second comming indifferently; and have not all these *symptoms* of Apostacy been already
in

in the world, nay, in the primitive times?

Secondly, If by the *last days*, we sometime understand the daies, a little while, or *immediately* preceding the second coming of Christ in person, the coming of such prophanenesses are no argument against the comfortable appearance of Christ, but are made in Scripture fore-runners (not formally) of his Kingdom; and how seasonably will the Physician appear when the world will be so diseased? how sweetly and refreshingly will the light of the Sun of Righteousness be at such a midnight? Zech. 14 7. 2 Pet. 2. 14. Christ, though he brings day with him, comes at midnight. Matth. 25. 6.

And if by the *latter daies* we are to understand, as we may, the *last daies*, are not the *last daies*, and the *last of daies* in the world? did ever men love others less; and themselves more? Judas his plague was, his bowels gushed out; But O Lord! our curse is, we have no bowels of love at all. Is not this a covetous age? Many have rich Arras to hang the walls of their Chambers

Φιλόσοφοι
μᾶλλον ἢ
φιλόθεοι ἔ
φιλόθεοι
ἀλλὰ φιλι-
δοιοι, θεο-
φιλοδοιοι.

Chambers with, and have not Canvas
to cloath a naked member of Christ
withall; how many *Lazaruses* are dai-
ly laid at our doors? and how few have
money in their purses to relieve? nay, not
compassion, or *hony* in their hearts to
pitty them? what iron hearts have we
in this golden and in this *gilded* age?
golden, I mean, not in a *moral* but *na-*
tural sense; as for the love of God,
whereas we should be lovers of God more
than lovers of pleasure; we are lovers
of pleasure more than lovers of God;
nay, lovers of pleasure and not lovers
of God, unless that by our God we
mean our pleasure; And as for the rest
of the gang of Vices, I shall say no more,
but that we need not go up and down
with a Candle and Lanthorn to find
proud, unholy, heady, Traytors in the
world. How long Lord? how long ere
thou appearest, the Judge of thine Ene-
mies, the Father of thy Children, and
the King of thy Subjects? Come Lord
Jesus, come quickly, and blessed are all
they that love his appearance; his ap-
pearance in his Spirit, in his Cause, and in
his Person.

In

In this prospect of what God will do in the world, take these three or four Cautions.

I *Limit not God to your means.* Some indeed have *power* to help *Sion*, but no *heart*; some have an *heart*, but no *power*; others have *power* in their hands, but no *hearts* to help *Sion*. Powers, Armies cannot work without God, but God can work without them. Gods work cannot be done by the *mighty*, for ordinarily it is opposed by the *Mighty*; the *mighty Pharisee* derides Christ, the *mighty Pilat* condemns Christ; for the most part all the *mighty* in the world, are against the *Almighty* of the world. What say *Monarchs* that are prophane? If Christ come to reign over us, what will become of our honors? Say the unrighteous *Judges*, what will become of our *Fees*? and the lazy *Shepherds*, what will become of our *Livings*? Remember, if all men were willing for God, yet the best of men, are but men at the most; the most of men, or all men, are but men at the best: Men are but Vials, and they have no more of Vertue in them than Providence

Creaturae potentius sunt media deserventia: quam opes vantia.

dence infuseth, not a drop more. All the Tribute that God requires, is to attribute all to him, and he is resolved on the glory of all. *Means are not used by God, because they are effectual, but means are therefore effectual because God useth them:* A straw in the hands of Omnipotency, proves a Spear, and a Spear without an Omnipotent influence, turns in a mans hand to a Straw.


It is not improbable that the nigher Christ comes to his Throne, the meaner the instruments of his advancement may be. Who art thou O Mountain? before Zerubbabel, thou shalt become a plain. There are many Mountains against Sion, visible and invisible Mountains, but Jacob the worm shall thresh Mountains; strange! as we say, a Cat may look on a King; so a worm may crawl on a Mountain; one Mountain is able to crush a million of Worms, but if Sion be trampled on in Christs day, she will turn again, and one worm shall thresh a million of Mountains. Providence can turn Mountains into Mole-hills, and the proud, politick Hills of the World into

*Pavuriunt
montes &
generatur
vidiculus
mus.*

into Hell. God doth such things by such inconsiderable means, *That no flesh might glory in his presence*, 1 Cor. 1.31. If any creature will glory (as if the Apostle had said) let it glory behind the Lords back, which it cannot do; God will face down all the glory and glorying of the world. Remember, that God may shew his Honor by another, but he will never give his Honor to another.

Shall the Ax lift up it self against him that heweth therewith? there is a jest indeed! As Nebuchadnezzar said, *Is this not great Babylon that I have built for the glory of my Majesty?* more truly may the Lord say, *Is not there the stony heart that I have softened? is not this dead and decayed England that my Arm hath revived, for the glory of my free Grace and Power?*

Moses led Israel out of Egypt, but Joshua led Israel into Canaan, The Lord changes Instruments at his pleasure, and for his Glory. This man, saith God, shall begin a work, and that man shall perfect it; this is the man we cry up, and all others must not be named the

 *Quod fluctus insurgunt potest navicula turbari, sed quod christus fiat non potest mergi.*

the same day with him, now *Essex*, then *Waller*, now *Massey*, then *Fairfax*, then *Cromwel*. Hence it is that God often suffers Instruments to break and fall, when we lean too much on them. God will make us know before he hath done with us, that he will neither do the work of peevish man, nor go in mans crooked way.

Never fear, let the Lord chuse his own weapons to fight his own battels; As long as hee hath a Cause in the world, hee can never want shoulders to maintain it; Mans day is not the Lords day, and Mans man, though godly, is not Gods man: Till the Saints meet with a *Pharaoh*, that God can neither conquer nor overcome; with a *red Sea*, that he can neither dry up, nor divide; with a *wall*, that he can neither throw down nor climb over, never distrust.

Secondly, *Limit not God to our time*; It is true, we must give God no rest, untill he perform his Promises, that is, we must be importunate in the means, but we must in the mean time rest on God, and leave him to his own time. *The Vision*

sion is for an appointed season, and therefore we must wait for it: *The Seers often may lie, but the Vision shall speak, though it seem dumb, and not lie.* The glass of *Providence* runs in the dark, and it is a comfort for the Saints, to believe it doth not stand still: but as no man can number the Sands, so no man can jog the glass to make it run faster, or tell when it shall run out. That *Babylon* in the Letter shall fall, it is certain; It hath been accompted difficult to tell the age, it is impossible (as most judge) yet to tell the year, and unlawful to search out the day or hour of her ruin. If the *Son of man* knew not the day of the last Judgement, as in the Gospel, much less may the *Sons of men* presume to know the day of a particular, though special Judgement, as that of *Babylon*: And Christ was well versed in *Daniels* numbers, from whence collections chiefly are fetched for the time of *Babylons* downfall. It is a good observation, that *Providence is the best interpreter of Prophecy.* Yet no question herein, but we may imploy our Reason as well as our Faith; She shall

N

be

be set (*q.d.*) on fire, and usually smoak goes before the flame ; there shall be signs of her ruin in the world, and they are to be viewed. Here we may *guess*, but can hardly *determine* ; her day hastens, and by many symptoms of *Providence* she lies upon her *Death-bed*, and probably Six hundred sixty six (as we say Eighty eight, for One thousand five hundred eighty eight, so by a Synecdoche, Six hundred sixty six, for One thousand six hundred sixty six) may ring her Passing bell. *Many good Archers have been shooting, but none, as I know, yet have hit the mark ; some have faln short, and some may flie over.*

The Lords furthest way about is often the nighest way home. There are two famous Proverbs to this purpose with the Jews ; *God will be seen in the Mount ; and, when the tale of bricks is doubled, Moses will come.* *Nullum tempus occurrit regi*, is here a good maxim : *All time* is a like to an *eternal* God ; what work God will not do to day, he can do to *morrow*. He often defers our expectation, but never misses his own opportunity. Christ suffers *La-*

cum duplicatur lateres veniet Moyses.

DAVID to lie long in the Grave, and did not raise him so soon as he was buried, though Christ loved him dearly; whence we may observe, That oftentimes those whom God loves most, he seems to make least haste to help; *The Cause of Christ sometimes seems to sleep, but never dies.*

When wicked men have plaid their *Game* (which possibly many think long) God will *shuffle the Cards* together, and tumble them under the Table. *Oh now or never! now if ever!* say we, The Saints might be united, prophaneness might be suppressed, and all burthens might be taken off: Like children, as it is well observed, we love green fruit, yet that breeds worms; Wee love to have the *Apple* out of the fire before it be half roasted, mercies before we are ripe for them; but it is better to have Judgements in Mercy, than Mercies in Judgement. God had almost forfeited his Bond to the Israelites, but he faithfully came before the Sun was down, and paid his debt, at the end of the four hundred and thirty years, even the self-same day they went (according to

Si amatur quomodo infirmatur, si infirmatur quomodo amatur?

*Non quartum ad die partem permit-
tetur qui scitur ultra non posse quam irriducibilem
1 Cor. 10.
10.*

*Quadam
non negan-
tur sed ut
congruo
tempore
dentur dif-
feruntur.*

his promise) out of Egypt, *Exo. 12.41.* And if, says God, *Psal. 89.35.* I perform not my promise, let my word never be taken more. Saints, consider, *Your Fathers Goodness makes the Promise, his Faithfulness will perform it, and his Wisdom alone will find out the fittest time.*

*O vitam
miseram
tam diu ti-
mere, quam
est illud ip-
sum quod
timetur!*
Orat. Attr.
Epist. l. 10.

Thirdly, You that are *Jacobs*, take heed of repining at *Providence*. Stand still, said *Moses*, and see the salvation of God, *Exod. 14.13.* The greatest work of man oftentimes is to stand still and see God to work. There is a time for *Joshua* to fight in the field, and a time for *Moses* to pray in the Mount; when there is not an opportunity to fight down *Babylon*, there is a time to pray her down. Christians, in turns of *Providence*, have need not onely of zeal but of *wisdom*. We must go when God calls, but a man had need to have good ground to go on, when he saith God calleth him out of his *Calling*.

While a Court sits there is a confused noyse, but when the *Judge* takes the Bench. the Officers cry, *Peace, Peace*; my friends, the passions and opinions in
this

this age make a din in the world, every man must have something to say for its Government, what *proing* and *conning*? The Lord now takes the *Chair*, and craves audience. *God hath long seen what man can do, oh that men would hearken to what God can say! Foolish man hath been speaking great words, this is the way for our establishment or none, no that's the way says another*; But the wise God will speak great things; what God will speak will be worth the hearing, and it is manners to give God leave to speak in his *Providences*. Men love to hear themselves *speak*, and to see themselves *act*, though neither be to any purpose.

They say there is a sweet *musick* in the Sphears of the Heavens: Sure I am, though *Providences* seem cross, and to clash, yet there is a sweet order among, and *melody* in them, but that we cannot perceive them, because, our eies and ears are filled with the *noyse* and *news* of the world. Man goes about often to mend one *rent* and makes two. Every one will be trying conclusions on the body of poor *Sion*; but as he said, *Many Phisicians*

Ficere miserè non potest qui spem in Deum jactat.

have killed the King ; So I may say, many *Empericks* have almost destroyed *Sion*.

Most are getting great Lands and *Livings*, but how few *possess* their souls in patience? Oh that we could in this stormy age enter into our *Chambers*? let God bolt the door, and rock the Cradle, and we shall sleep sweetly ; The *Attributes* and *Promises* of God are our *Chambers*. I have heard of an *Emperor*, that when he was disturbed with *passion* was wont to lock himself in his *Closet*, and never to come out till his spirit was *composed* ; Disturbances in our minds are quickly *raised*, like evill spirits, but hardly *quelled*. There are two difficult, but needfull dutys in this dirty and distracting age, *To sweep our own doors*, and to shut our doors about us. Oh that we could look to our *Duty*, and leave the event to God ! If we did look to our *Tackling*, the *Pilot* would look to the *Helm*. God hath a greater venture of glory in the Churches welfare, than man can have, onely let the *Jonahses* be cast over-board, and then let the *Mariners* fear no storm. Be still, and know

Ego in hac
fabula par-
tes meas
peragam,
viderit de
exitu ipse
choragus
christus.
Eras. Epi.

know that I am God. If you will not beleeve, you shall not be established, was good Divinity of old. Remember, *Untill the World can shake God off the top of the Ladder, the Jacobs of God shall not be disturbed in their rest at the bottom.*

And that, as there is a necessity to yeeld to Gods will, because it cannot be resisted, so there is great equity therein, because it cannot be bettered.

*The Bed was Earth, the raised Pillow
stones,
Whereon poor Jacob rests his head, his
bones.*

*Heaven was his Canopy, the shades of
night
Were his drawn Curtains, to exclude the
light.*

*Poor state for Jacobs Heir, it seems to
me,*

*His Cattle found as soft a Bed as he :
Yet God appeared, there's his joy, his
Crown;*

*God is not always seen in Beds of Down.
Oh ! if that God, shall please to make
my Bed,*

I care not where I rest my bones, and head.

With thee my wants can never prove extreams;

With Jacobs Pillow, give me Jacobs Dream.

Fourthly, and lastly, While others climb in the world, climb you *Jacobs Ladder*; and there are three artificial wayes in a spiritual sense for climbing.

The first way, is with *Jacob*, to lye flat at the foot of the *Ladder*. God usually cast his Prophets into asleep, and then revealed his *Oracles* to them. *Jacob was a plain man*, and he saw God, says the Text; mark it, he saw God in his goods, in his Wives, *these goods the Lords gave me*; he saw God in *Esan*, and yet there was as little of God in *Esan* as could be, *I saw thy face as the face of God*; he saw his *Father* in his *Brother*. They say, *Astrologers*, when they would take a view of the *Planets* and *Orbes* of the Heavens, they lay themselves flat on their backs, that nothing may hinder their contemplation; lay

*Non nisi in
culmine hu-
militatis
constituitur
cognitio ve-
ritatis.*

Bern. in
loc.

lay your selves flat on your backs, and you cannot chuse but have a sight of Heaven. Onely they that are like *Jacob* see the *Ladder* as *Jacob* did ; Gospel simplicity hath the sweetest view of Gospel *Mysteries* : *Jacob* had many *Visions* before, but did not see it, at last he dreamed and behold a *Ladder*.

Secondly, *Descend, if you would ascend Jacobs Ladder*. A Paradox you will say ; but the truth is, he that exalts himself, God will *debase* ; he that lifts himself up goes further from God, and he that humbles himself comes nigher to God. The Apostle, *Phil. 3. 20. ascends gloriously ; Our conversation is in Heaven*, we are men of another will, men of another world : But how came the Apostle so high ? He had it seems been climbing a wrong *Ladder* before in *Pharisaism* ; *Circumcised the eighth day, an Hebrew of the Hebrews*, he reckons seven steps, but comes down from them all to meet with Christ, *vers. 7. Those things that were gain to me, I account loss for Christ*. Christ for my money, says *Paul*, there he *descends* ; And *Rom. 7. we have the Apostle descending again, O wretched*

*Descendi in
infernū
vivens, ne
descendas
moriens.*

wretched man that I am; I an Apostle! I a Professor! none so proud, none so prophane as Paul; he goes even to Hell gates, who shall deliver me? but presently he ascends, and mounts up as it were on the top of Jacobs Ladder; Blessed be God, through Jesus Christ, who hath given us the victory. So David, What am I, or my Fathers house? my sins are continually before me; and immediately, like a ransomed prisoner, sings and warbles out in the Psalms, Praise the Lord, all that is within me praise the Lord. Some say, that when the Apostle Act. 9. was cast down and lay in blindness for a time, that then he had the sight of Heaven, 2 Cor. 12. 1. Oh how high is God in an humble heart? and how high is an humble man in the the Lords thoughts?

They say, water ascends no higher than it descends; and surely, In experience to many souls, the gate of Hell is the nighest way to the Palace of Heaven. Pride goes before destruction, but the humble the Lord wil teach, & prefer. Self-abasement, is the next step to Joy and Assurance. We can sooner see Stars in the

Ἄναδ' ἰ-
γεν καὶ το
καταδ' ἰ-
γεν αὖτις.

the water, than water in the Stars. Many *descend* by *ascending*, but the best way is to *ascend* by *descending*. The best way to see the glory of the Lord, is to fall down before God on our faces; We can never see our own glory and Gods glory together. *The best way to improve some talents, is to lay them up; Moses had more glory by his veil, than by his face.*

Thirdly, *Stand not still on Gods Ladder.* Not to go forward, is to go backward; better never to have *begun* to *climb*, than not to *climb* to the top; Many *run* that never obtain the *prize*; Many *shoot*, but few hit the *mark*. *Gaze not on the Lords Ladder*, mind your journey to Heaven, these are giddy and dizzy times; *If ever you would not be falling Stars, be not Planets, not wandering Stars; not one in a thousand that is a wandering Star, but a thousand to one he proves a falling Star.* Neither come down Gods Ladder with *Demas*, nor fall off Gods Ladder with *Judas*; in a moral sense, or spiritual rather, *be Angels ascending, not descending*; the *falling sickness* is much abroad, we fall

fall not *forward*, but *backward*, as Ely did, and many break their necks: The Lord grant you may not be *blazing stars* for they are portentous, nor *fallen Angels*. How soon (as the Apostle said) are we removed into another Gospel? *How sad to consider? the last year visibly an Angel, and this year a Devil; yesterdaies Professor, is to daies Ranter.*

The *Well* is deep, said the *Samaritan*, and there is need of a *Bucket*; So the *Ladder* is high, and the *ascent* is great, we need *Faith*. Faith and Love are the two *hands* by which you must *climb*, take good hold; *Patience* and *Perseverance* your *feet*. Think not to climb with your *hands full of dust*, beware of *Covetousness*. *Dream* not on Gods *Ladder*, if you would *dream*, come down to the *foot of the Ladder*; you no sooner begin to *sleep*, but you begin to *fall*. *Those that stand high, had need to stand fast, for there is more fear of their falling, and danger if they fall.* *Eutichus* was *asleep*, *Act. 20.9*: in an upper *Loft*, and he fell down dead; *David* was high on this *Ladder*, but when he

he committed folly with *Bathsheba*, he almost brake his neck; and so *Peter*, a glorious Professor, when he denied his Master. Many Graces run in the Race, but only Perseverance obtains the Crown. Despise not *Providences*, yet be ruled onely by the *Word*; Observe, but serve not the time; Providence by many, I confess, is made a stalking horse to all designs, and most lay more on its back than it doth willingly bear. Providence and Conscience are the greatest Martyrs this day in the world. The sufficiency of Providence is no warrant for us to neglect our Callings, or the use of means; God feeds us, but eating; God cloaths us, but, by our industry; for though man lives not by bread alone, but by every word that proceeds out of Gods mouth, yet that mouth that blesteth the bread, bids us to labor for it; so our labor is to be joyned with the Providence of God, and yet nothing is to be attributed to our labor, but all to Divine Providence; neither is Providence an Apology for the use of unlawfull means; We are not to walk according to the secret but revealed Will of God:

He

κρίσις ἡ
καὶ τοῦ δού-
λευστος.

Necessitas
decretorum
Vei non
tollit liber-
tatem in
creaturis
rationalibus
nec contin-
gentiam in
causis se-
cundis.
Wollebii
Epic.

He that useth lawful means to bring about an unjust end, puts God into the Devils service; but he that useth an unlawful means to bring about a just end, puts the Devil into Gods service: though indeed no man sins without Gods Providence, yet no man sins without his own proper inclination. Man is guilty in practicing, but God is not guilty in permitting evil. And yet God, as he is gracious in his Word, so he is glorious in his Providence; In the agreement of which I shall conclude. It is the greatest folly in the world to follow the dark cloud of Providence, without the pillar of fire of the Scriptures. It is ignorance (the least that can be spoken of it) to follow Providence without a Scripture; arrant Atheism to follow Providence against Scripture. No things can be Orthodox or sound in the Volumes of Providence, that are erratas in the Volumes of Scriptures: Those that undervalue the Authority of the revealed Word, it is to be feared they either have, or will manifest they have, no other Old Testament but Lucian, and no other New, but Machiavil.

Methinks

Methinks His works are like rich Tapistry

Unfolded all unto a Jacobs eye.

*Our Fathers Image hangeth in this story
Embroydered all with Power, Wisdom,
Glory:*

But Providence is neither the first figure

*In Gods Arithmetick, nor yet a cipher.
They represent the mind of God above
In golden Characters, but not his love.
They do not prove a Cause good for to be,*

Yet make a Cause, if good, shine gloriously.

Scriptures declare the Lords approving Will,

Events his peremptory Will fulfill.

His Word shews us what he would have us crave,

His works shew what he would have us to have.

The royall and unchanged Word's our Text,

Whereunto as a Commentary annex

*Gods Providences be; These glosses are,
But that's the Copy and Original fair.*

There

*There is a God, these Works do plainly
tell,*

*And out of them Reason his Name may
spell;*

*Yet read them curiously, you cannot
smell*

*In them the Rose of Sharon, that's Go-
spel,*

*Indicted by the Spirit from on high,
Engraven in the Scriptures, not the
Skie.*

*The Sun and Stars do not make a dumb
show*

yet by them

*A God, but not a Father we may
know.*

*How many Vows in perils do we make?
And yet from Providence excuses
take*

*Against Performances. How many
now*

*See Jacobs Ladder, but forget his
Vow?*

To conclude.

*Let Jacob now awake, and preach, and
pray,
And sleep no longer; for hee clearly
may,
Without a Dream, see, by the Gospel
light,
The Ladder which before he saw by
night.
Let's draw the Curtains, shadows fly
away,
Visions and Dreams be gone, 'tis break
of day.*

FINIS.

O



To his endeared Aunt
M^{rs}. Dorothea Marsh,
 Widow,
 Living at *Dover.*

Endeared Aunt,

I Have much desired
 an opportunity to
 express my thankful-
 ness to you, for those
 real Kindnesses you
 have so long and often expressed
 to me; and though it lay not in
 my *Power* to *requite*, yet I would
 not want *Affection* to *acknowledge*
 your love. It is an old obser-
 vation, *that they that do a good*

turn must instantly forget it, and they that receive it must constantly remember it; you have done the former; as for my self, I will not deny but my memory hath long been *asleep*, but I would now onely testifie (by this publique remembrance of my duty) that it is not *dead*. The Lord made you an instrument, though not of my *natural*, yet of my *spiritual* birth; you gave me not *suck* indeed from the *Brest*, but you *fed* me with the sincere *milk* of the **Word**, you first taught me the *first rudiments* of Christianity; not so much how to *spell* the Name of *God* or *Christ*, as how to *spel* out the Name of *God* in *Christ*. What cause have I to bless the Lord, that you instructed mee how to *beleeve*, before I was tempted to *doubt*? you knew that I came so full of *poison* into the world,

world, and therefore you could not too soon administer *physick*, to expel it; you looked on *Original sin* (as like a common fire in a **Town**) in my soul, and you searched, not so much how it *came*, as how to *quench* it; you did not *prevent* but *prepare* a way for the workings of the *Spirit*. How happy was I, that you did not (with some) judge it prejudicial to the *guidance* of the Spirit to be *indocrinated* in a form of *Divine Knowledge*? I remember, I have read somewhere, that *Luther*, when he heard how that little children prayed against the *Turk*, said, *In the name of the Lord let them go on; for as they want the knowledge of men, so they want the malice of men, and God may bear them*. I must acknowledge I *lived* long in the world before I knew what it was to *die* to the world, and many years had

the *profession* of Religion, before I was acquainted with the *experience*; yet I bless God, even then when I had not *Saving Grace* for my own Salvation, that I had any *Restraining Grace* for the good of others. How did you pray for me, when I was not able to pray for my self? your heart was *tender*, when mine was *hard*; my prayers now are to the Lord, that though I yet carry a body of sin about me, and in my own sense have been often a sinking, that yet you would *praise* God with me, that a *Nephew* of so many prayers hath not *perished* indeed.

Your *condition* now calls for my *counsel*, but I will not undertake to *teach my Teacher*, onely humbly telling you, what once with delight you taught me out of that *School of Wisdom*, Pro. 3. 11. *Despise not the chastening of the Lord,*
neither

neither be weary of his correction.

What though you have been cast down, will you conclude that you are cast away, when your God hath on purpose cast you down, that he might not cast you away? You know that Gods fish thrive best in salt waters; that the Walnut-tree is most fruitful when it is most beaten; that David was never so tender as when he was hunted as a Partridge, and Jonah never so watchful as when he was (alive in his Sepulchre) in the Whales belly. It is true, you are Husbandless, but yet not Fatherless; my once dear Uncle is now singing out the praises of the Lamb in the new Jerusalem; the singleness and sincerity of his Light, Love, and Life, did tell his acquaintance he was a Traveller thither; now you dare not mourn because he rejoiceth;
and

and can you mourn while he rejoyceth? Oh! that you would rather consider what a comfort you once had, than what a comfort you now want; rather to meditate of your going to him, than grievously to think of his going from you. My dear Aunt, let me use that phrase (that was spoken to a friend on such an occasion) *You know well that you have need of his joy, but he hath no need of your tears.* Your *Husband* was also your *Brother*, and if that maxim be true, that *the union of Grace is stronger than the union of Nature*, then I am persuaded, you mourn not so much for the loss of an *Husband*, as of a *Brother* in Christ; yet though the stream be cut off, you have the Fountain. I would speak more of this, but I shall forbear, lest while I go about quite to
extin-

extinguish, I should unawares revive the grief; *chew not this Pill, but swallow it whole; and it will not prove so bitter.*

I beleave you are more perplexed with the publick evils of *Sion*; But in this you may consider, the Lord wounds that he may not kill, and overcasteth the face of his Church with a *cloud*, that the *Sun of Righteousness* may at length shine out the more clearly; and that those storms and *waves* are happy that shall drive the *Ark* nigher to her *Harbor*. It is certain, *All things shall work together for their good that love God*. It is your happiness, your comfort lies not in the *lives* of others, but in your own *experience*, that while others *tack about* after every *wind of Doctrine*, you still steer your course according to the *compass* of
of

of the Scriptures; that while some think it *zeal* to fall in love with every fond opinion that presents it self on the *Stage* of the world, that you have *chosen your Love*, and love your *choyce*, in the *Practice of Piety*, mortification, and conformity unto God; That while others talk much of God, that your study is rather how to speak with God himself, than of God to others; That while they love to gaze on the *Infirmities* of others onely, that you love rather to weep over your own sins in your *Closet*, than to cry out against the sins of others in the *Market place*: but herein you know you are not justified, and I trust you *would much rejoyce that you had something more you might account nothing for Christ.*

Go on, dear Aunt; Put on
the

the whole Armor of God, that when you have withstood you may stand, and when you have stood it out on earth, you may sit down in a Throne in Glory. Perseverance is the Crown of Grace, and Heaven is the Crown of Perseverance. You could not mourn (as the Martyr said) for the absence of the Bridegroom, if you did not belong to the Bridegrooms Chamber. Ride on in Faith, though the way maybe the dirtier the nigher you come to your journeys end; The Sun shines most amiably towards its descent; eye not the stream through which you wade, but the firm Land to which you go; Look not on your Race so much as on your Crown; your storms and Tempests, Doubts and Fears, as your Port and Harbor. Here is your Seed-time, hereafter is your

—your *Harvest* ; Here is your Hell of Difficulties and Desolation, hereafter is your Heaven of Light and Peace.

You shall not alwaies climb with the *Angel*, but one day stand on the top of the *Ladder* with the Lord ; You shall not alwayes *wrestle* with *Jacob*, the *Day will ere long break*, and then farewell hardnels of Heart, and temptations to Despaire, and mourning for Sin, and doubting of Gods Love for ever. When you shall lodge in the Arms of your *Physician*, then no more complaint of your *wounds* ; When you shall walk *in white* with a Crown on your head in Heaven, you shall not want the gracious company of an Husband, as a fellow *Member* of Christ to comfort, or as a *Preacher* to instruct you ; There
are

are no tears falling down the Spoules Cheeks in glory. Comfort your self with these things, that while you wait with *Hannah* for the *Consolation of Israel*, you may at length (when death shall knock at your door, which cannot probably be long) by Faith, with old *Simeon* imbrace the *King of Saints* in your arms, singing his sweet and Swan-like Song, *Now lettest thou thine Handmaid, O Lord, depart in peace, for mine eyes have seen thy Salvation.*

As for this Discourse of *Jacobs wrestling* (I here present you withall, as a Testimony of my Love and Obligation) I hope you wil see your face in it as in a Glass; not teaching you so much from mee, how you may be *Israel* prevailing with God, as to shew you how you have been

as *Jacob*, a *wrestler* with *God*.
Accept of it my dear *Aunt*, and
farewell in the *Lord*, in whom
I subscribe

Your most obliged Nephew,

Fra. Raworth.

From my Study at Shoreditch,
Janu. 20. 1654:

Jacob

Jacob wrestling with the Angel, or a sacred Duel be- tween God and Man.

Gen. 32. 24. 25. 26. 27. 28 &c.

And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his Thigh: And the hollow of Jacobs Thigh was out of joynt as he wrestled with him. And he said, Let me go for the day breaketh; and he said I will not let thee go, unless thou bless me. And he said unto him, What is thy name? and he said, Jacob; and he said, Thy name shall no more be called Jacob, but Israel, for as a Prince hast thou power with God and with men, and hast prevailed &c.



Having in the precedent Discourse treated of Jacobs Ladder, I shall now (by the assistance of the God of Jacob) discourse somewhat of Jacobs wrestling.

P

Chri.

Christians, if ever you would have *Jacobs Vision*, get *Jacobs Faith*. In this Scripture we have an elegant description of a *Monomachie* or *Duel*, fought between the Almighty and *Jacob*. And in it,

Tenet in
luctâ Jaco-
bus homi-
nem, sed ille
homo Deus
erit.

First, We have the Combatants or *Duellists*, *Jacob*, and *God*, who in *Genesis* is called a *Man*, because he appeared in the *shape* of a man; And in *Hosea* (chap. 12.4.) an *Angel*, representing Christ the *Messenger* of the *Covenant*. The *Hebrews* say, this wrestler was *Sammael*, *Esaus* evil *Angel*, who now contends with *Jacob* for the *Blessing*; but that this *Angel* was *God*, appears, considering that *Jacob* was *blessed* by him; now it is the *Prerogative* of *God* to *bless*, and not of *Angels*. Secondly, He saith, Thou hast had *Power with God*; and *Jacob* saith, I have seen *God face to face*. Thirdly, Because this was the *God* of *Bethel*, *Gen. 35.7. Hos. 12.4.* What a prospect were this! we have not here one man wrestling with another man, we have not a *MAN wrestling* with an *Angel* onely, but the *Immortal God wrestling* with

with a *Mortal* man. All in the letter that were interested in this Quarrel were in the field together: *Jacob* had no *Second*, and the *Angel* needed none: How inferior a Match was *Jacob* for the *Angel*? how superior a Match was the *Angel* for *Jacob*? will a man contend with God? *Job* 13. 8. Shall the *Ax* lift up it self against him that heweth therewith? is there a woe pronounced against him that strives with his Marker, and dare *Jacob* strive with his Marker? *Isa.* 45. 9. how ungracious is it for the child to quarrel with the Father? and doth it not seem dishonorable for the Father to quarrel with the Child? but let *Jacob* remember, That though it be presumption in him to challenge the *Angel* to fight, yet it is but obedience in him to fight with, when he is challenged by the *Angel*; That *Angel* that knows how to gain glory by being conquered, knows how to retain his glory by fighting with *Jacob*. That it was not so visible a disparagement for God to wrestle with man, as it was for God (for so *Christ* is) to die for man. *Ephes.* 2. 7.

Erst verbum
cum Jacob
Alipias, &
Invictor ac
Pedagogus
humana na-
tura. Cl.
Alex.

Eu! ne Her-
cules quidem
contra duos.
at hic Jaco-
bus contra
Deum &
hominem.

Secondly, We have the *field*, and the *time* of the Combate. The place where they combated was beside the *Foord Jabbock*, *vers. 22.* at *Peniel*, *Hos. 12. 4.* *Jacob*, *vers. 24.* *was left alone*; not that *Jacobs* company had left him, but that he for a time had left his company. The words by some are rendred actively, and not passively, *He remained alone behind*, not onely to see all his Household and Stuff safe over the Foord, but also to retire to Prayer. How sweetly did *Jacob* injoy the *presence* of *God*, when he left the company of *man*? *Jacob* (*I am perswaded*) *was never less alone, when at this time he was so alone.* It may be more truly said of *Jacob*, than of any other man, *he speaks more with God than with men.* Christ loves to embrace his Spouse, not in the open streets, but in a *Closet*; and the soul never hath sweeter views of glory, than when it is (*q.d.*) out of the view of the world.

Amat se-
cessum
ardens ora-
tio.

We have likewise the *Time* of the *Duel*, the Night. The Text tels us when the *Duel* ended, but not when exactly

exactly it began; it brake off at the breaking of the day, vers. 24. but how many hours of the night it lasted, we cannot tell, but so long it lasted, till Jacob had the better of the Angel; possibly it began at midnight. It is no matter how far a man runs, if he come not nigh the Garland; nor how long the Soul wrestles with God so much, if he wants Faith to get the victory. The Angel seems not to wrestle fairly, he should have given, and he takes advantages of Jacob. For an Angel to fight with a man, with a single man, with a travelling and tired man, was too much: Jacob was rather fit to flie than to fight; nay, rather fit to sleep than either to fight or fly. The night was made for man to rest in, but when we cannot sleep; Oh that we might entertain our waking in wrestling (as Jacob did) with God.

Thirdly, We have the Duel it self; wherein we have the ground of the Quarrel, and the manner of the Fight.

First, The ground of the Quarrel; Jacob was afraid of Esau; and he would have a Blessing; he flies to God, that

Si vincas
minimum
summus,
laus vincere
non est, Atq;
decus mini-
mo fiet ab
hoste minus.
De precio
victi pru-
der victo-
ria, victor
Tantus erit
victi gloria
quanta fuit
Acc: μυσ:
xix. v. 9.
12.

he might not fly from Man. God would have left off, but *Jacob* would not without Gods consent to bless him ; it seems that *Jacob* now was on the offensive, and God on the defensive side ; Lord says *Jacob*, thou art my Prisoner, and before thou art released, bless me. *God is taken captive by Prayer, and become a prisoner to man, and stands at his courtesie, who says, I will not let thee go, unless thou bless me.* We say, those that have the longest Sword, may command Peace when they will ; *Jacob* here is resolved to make his own terms, for he hath the vantage-ground of the *Angel*, he hath the *Angel* at his mercy. *I will not let thee go unless thou bless me. It is not belike now, as God will, but as man will ; Jacob prays to God, and then God prays to Jacob, or rather prays Jacob. Let man be a Suter to God, and God will be a Suter to man.* The Saints are Gods Favorites, and they may have any thing of him. It is a greater trouble sometimes to God, not to be asked, than to give (*Molestius est Deo nihil peti, quam dare.*) Oh the power of Prayer

Pray not for this people, says God

as

as if God were afraid of Prayer. The Prayer of Gods Jacobs are of such power, that God is tain and forced to forbid them to pray, because he would not grant, lest he should be overcome: This Christ sheweth, when he resemble; his Father to the deaf Judge, and his Petitioner to the impotent woman, which cryed to him, and made him hearken to her, as if she had compelled him, Luk. 18. Prayer is compared to Sampsons hair; for as all the

strength of Sampson lay in his hair, so all our strength lies in our Prayers (in Christ our Head.) The eyes of the Lord are on the righteous, and his ears are in their crys, Psa. 34. Whereby is signified, that God doth not onely give an audience to prayer, but that he is at the command of prayer; that he yeelds it, *q. d.* a kind of obedi-

ence. Oh! How potent is Jacobs prayer with the Omnipotent? How mighty with the Almighty? Let Prayer be onely mighty with God; it is enough that Prayer is as it were Almighty with man.

P 4

In hoc quod oculi Domini super justos sunt, effectus aspicientis ostenditur; in hoc autem quod aures D. sunt in precibus justorum, exaudientis largitas demonstratur, & non tantum audientia D. sed quasi obedientia designetur. Salv. in Psa. 34.

Second-

Secondly, We have the nature or manner of the *Combate*, It was both corporeal and spiritual.

First, It was outward or corporeal. *Jacob* was real *flesh and blood*, and the *Angel* appeared in the form of *flesh and blood*. This *wrestling* was, not spiritual only, because of what the Apostle said, *Ephes. 6. 12.* We *wrestle* not against *flesh and blood*, but against *Principalities and Powers*; neither secondly, was it in a *dream*, as the *Rabby dreams*, as if *Jacob's Thigh* had been hurt, not by *wrestling* but by *travelling*; But the continuance of *Jacobs wrestling* till the morning, the real and sensible hurt of his *Thigh*, the imposition of a *new name*, the *testimony* of the Prophet, *Hos. 12. 4.* shew that his *wrestling* was real. The *Angel* would try a fall with *Jacob*, and *Jacob*, *se defendendo*, would try a fall with the *Angel*. *Jacob* plaid, q.d. at hug with the *Angel*. *Merthinke* I see them to lay Arm on Arm, to set Shoulder to Shoulder, put Foot to Foot they fought hand to hand, as one man fights with another. *Epa-laien*, says the *Septuagint*, *Ekulieto*, say

*Hæsit pede
pes, densuq;
viro vir, ut
Poeta.*

say *Symmachus* and *Aquila*, *Jeabak*, says the Hebrew, a peculiar word, not used as I know of but in this history; they did raise the dust about one another with their feet, if possible to hinder each others circumspection by it, as the notation of the word is; or according to the custom of *wrestlers* of old (who contended naked, *anoynting* themselves that they might be the more active and nimble) cast dust or sand one upon another, that so they might take surer hold one of another. Some say (from *Abak*) the *Angel* and *Jacob* did *tug* and turn each other till they *sweat* at it, that a *vapor* or exhaiction did arise from the *struggling* of their Bodies, which is common both to *runners* and *wrestlers*; they did not beat the Air (as the Apostle hath it elegantly) they did not *wrestle* in jealt, but they strove to bring under each others body, contending for victory as for life. We may not think that this was *muta lucta*, blows without words, though in Combates there is more need of *blows* than words; yet this *wrestling* of *Jacob* was not onely, no not principally corporeal, but secondly,

spiritual,

*In arenam
descendere,
operam &
oleum per-
dere, apale-
stros ineru-
ditus, Prov.*

proprium e-
vat Achle-
tarum &
jugilum
clamor &
gemitus quo
se in luctu
confirma-
rent. Pined.

Jacobus
vincit in-
vincibilem
non praelia-
do sed pre-
cando.

spiritual; *Jacob* contended as well by the strength of his *Faith*, as by the force of his *body*. *Tears* and *Prayers* were the *Embassadors* of *Jacobs* heart to treat, and the *weapons* of his hands to contend with the *Angel*. So saith *Hosea*, He wept and made supplication; who wept? the *Angel* or *Jacob*? the *Conqueror* or the *conquered*? If the *Angel* wept (which seems most agreeable to sense, for humane passions and actions are attributed to *Angels* in Scripture) then it was because he was *conquered*; if *Jacob* wept, (as the usual interpretation is, which I here follow) then it was either *violently* by the distorting or *unjoynting* of his *Thigh*, which might provoke *tears*; or naturally, even for *vexation* that he could not yet *prevail*; and also morally, he shed *tears* of blood in his heart; he assaulted the *Angel* with *Arguments* that he might *prevail*. *Jacob* wrestled by *Tears*, and prevailed by *Prayers*; he not only *prayed* but *cried*, his weeping was a loud *cry*, and though he had spoken never a word, yet every *tear* had a *voice* in it. *Jacob* had more hold and power

power of the *Angel* with his *tears* than with his *hands*; he holds fast and cries out, *If I fall, the Angel shall fall too.* Right *Jacob* still! he had formerly cheated his Brother, and now he would supplant the *Angel*: in a nobler sense might *Jacob* here be said to fight, not against flesh and blood, but against *Principalities and Powers*; such as *Jacobs* Antagonists was, such were his weapons, both spiritual.

We may say of *Jacob*, as was said of *Hezekiah*, *I have heard* (says the Lord) *thy prayers and tears*; a strange speech! I have heard thy *Prayers*, that we understand well enough; but I have heard thy *Tears*, have tears tongues? or can tears speak that they may be heard? I dare adventure to say, that the thunder that cleaves the clouds, makes not such a rattling sound and roaring noise in the ears of man, as the tears of the true *Jacobs* do in the ears of God. (Δάκρυα πατρὸς ἰσχυρὰ ἰσχυρέα) God like a tender Mother picks out the necessities of his children by their tears; and doth as well, if not better, understand their mind by their

Perq; sinus lachryme fluminis instat cunct.

Nunquam lachryme inita redundantur imperio sed magis irrantur. Sen.

Moses egit
votis silen-
tium ut cor-
de clamaret:

their *weeping* than by their *words*. Many have fervently uttered their will to God, that have spoken never a *word*. *Why cryest thou to me?* says God to *Moses*, *Ex. 14*. I read of Gods *crying* to *Moses*, but not of *Moses* his *crying* to God, no not a word. *Hezekiah* *chatters* like a *Crane*, and mourns as a *Dove*, *Isa. 38. 14*. Yet God *hears* *sense*, though he cannot *speake* *sense*; *words* are but like *smoak*, *Faith* is the *fire*, and though *smoak* is a *sign* of *fire*, yet often there is least *smoak*, where there is most *fire*.

Christ receives *sighs* in his *Censor* for *Prayers*: Though others *mock* at groans, yet he that *made* them knows what they *mean*. The Spirit first makes the *sigh* as an *Intercessor*, and then as God *hears* it; He is *within* praying, and *without* hearing; a *dumb* *beggar* gets an *Almes* at Christs gate even by making *signs*, when his tongue cannot plead for him, and the rather, because he is *dumb*. The Lord regards not the *Grammar* of prayers, how men word it in prayer; nor the *Arithmetick* of prayers, how often they pray; nor the *Rhetarick* of prayers,

Prayers, how finely they pray; nor the *Musick* of prayers, what sweetness of tone men have in prayer; but the *Divinity* of prayer. Christians, the Spirit of God makes *intercession in us with sighs and groans which cannot be uttered*, *καὶ ὡς ἀλλήλῃς*, for their greatness; that (as there is joy *unspeakable*, so there is sorrow *unutterable*; rather for their littleness, their feebleness, and faintness: yet God *hears* them when we scarce *feel* them; he knows the *meaning* of those groans, which never as yet knew their own meaning, and *understands* the *sense* of those sighs, which never understood themselves. *But may* the soul say, *If my groans are unutterable, are they not then unaudible, can they be heard when they are not uttered? Oh! consider, that as God can hear without an ear, so thou mayst speak without a tongue.* And on the contrary. What a sweet thing is it, for a broken heart to shed tears in the bosom, and drop tears on the Bible when it is a reading in private, to weep and read, and read and weep again, not to be able to see letters for tears? *Mary Magdalen* was famous for tears, and *Christ* was never

cum Spiritus Jacobi suspirat Spiritus Dei inspirat.

Oratio licet tacens est Deus clamor.

never so near her, as when she could not see him for weeping. When we *wrestle* with God, we must mingle more *Faith* with our *Prayers*, we must pray more beleevingly; we must mingle more *fire* with our *Prayers*, we must pray more fervently; we must, as *Jacob*, mingle more *water* with our *prayers*, pray more humbly and weepingly. Though we read not of his *weeping* plainly in the History, yet we do in the *Prophecies*; probably *Hosea* (some may think) had that carriage by relation or *Revelation*. *Prayers* and *Patience* are the *Armor*, *Prayers* and *Tears* are the *weapons* of a Christian: If we would *conquer* as *Jacob* did, we must *weep* or *sigh* as *Jacob* did. *As musick on the water sounds more harmoniously than on the land*; so *prayers joyned with tears with God*. *Sinners wrestle with God for the pardon of their sins*, and as they never obtain it without a *bleeding heart*, so *seldom can they read it with dry eyes*.

Jacobs Faith is implied. For *Prayer* without *Faith*, is as a *Gun discharged* without a *bullet*, that may make a great *noyse*,

Plerumq;
hoc negoti-
um plus ge-
mitibus
quam ser-
mibus, plus
fletu quam
affatu geri-
tur.

noyse, but doth little execution. *Jacobs* reasoning was *Jacobs* wrestling with God in prayer. *Deliver me*, saith he, *from the hand of my brother Esau*, there is the ground of his engagement, v. 11. which he maintains with *ten strong charges* or assaults one after another.

The first *Charge Jacob* gives the *Angel*, is, He urges God from the Covenant made with his fore-fathers; O God of my Father Abraham, and God of my Father Isaac, q.d. remember those Names with whom thou didst make solemn Covenants, for the Protection of them and their posterity; will the Lord forget his Favorites and friends? but if the Lord will not yeeld at one assault, he shall have another. Jacob comes not to God as if he came to fetch fire, a spurt and away, like a Messenger which is gone before he have his answer; Jacob is resolved to have no other answer but to be answered, Therefore, he gives a

*Si Deus
semper ex-
audiret om-
nes non jam
ex volunta-
te libera sed
ex quadam
velut neces-
sitate facere
videretur.*

Second charge from Gods special command to undertake the journey; Lord! says *Jacob*, thou saydst to me return, q.d. am I returning on my own head

head, or on thy counsel? and art thou not concerned to bring me out of that trouble, that thy command hath brought me into? have I, O Lord, obeyed thy command, and will not God perform his Promise? brave Jacob! He says not Prayers as children say Grace, or as men like children say a Pater Noster, if God will hear them so it is, they never troubled God before, and they will never trouble him after, in all their lives. Jacob fights rather for the Blessing than for the Victory, and he will rather dye at the Angels feet, than give over fighting, till the Angel give out fighting, and give in a blessing; I had rather, says Jacob, die a Conqueror, than live a Coward.

And therefore gives a third Charge in putting God in mind of his promise. *Thou toldest me, O Lord, thou wouldst deal well with me; will the Lord say and unsay? if the Lord had not promised to be with me, I had resolved not to have adventured on this journey; wherefore, O Lord, if thy promise stand, I cannot fall. Fight still Jacob, crys the Lord, still! I crys Jacob, and will never be*
(still)

still till thou bleſs me. If my petition were unlawful, I would never have preſented it, but if it be lawful, why ſhould I deſiſt it? I had as good never have contended, crys Jacob, if I ſhould be contented without conquering, I love not to quarrel, *The firſt ſtroak begins the battel, but the laſt onely wins it, which Jacob knows*, and therefore is reſolved to have the laſt word of, and give the laſt blow to the Angel. Victorious Jacob! And

ἰδοὺς αἰρεῖ-
ται τὸ πᾶ-
ν μὲν ἡ
πολεμικὴ
ἐνέργεια, ἵνα
φανερῶσι
εὐθ.

Fourthly, *Aſſaults, and reaſons from his unworthineſs. I am not worthy of the leaſt of all thy mercies*; or according to the Hebrew, *I am leſs than all*; though I am bold to urge thy Covenant, yet I am ready to acknowledge my undeſert; Lord, thou art indeed my Debtor, but by thy Promise made to me, not by any performance of mine to thee. Humble Jacob! The Angels mercy, is all his merit. Faith is always humble, and though it be moſt confident in Gods word, yet it is moſt diſtruſtful of its own deſert. Thou art a Dog ſays Chriſt to the Canaanite, and doth childrens bread uſe to be flung to Dogs? Truth, Lord,

Q

Lord, says she, *I am a Dog*; and though I may not sit at *Table* with the *children*, yet I may lie under the *Table*, and eat the *crumbs* with the *Dogs*. *If I be a dog, I am thy dog; though thou frownest on me, yet feed me; though by thy power thou mayst kick me, yet by my relation thou must keep me*: Lord, *I am not a child, I confess, yet I am one of thy household, because a Dog*. Oh! that though we are called *children*, we might have this one property of a *dog*, with this woman, to hold fast, as she did. Yet *Jacob* gives not out. But

*Deus non
dat fa-
cobo nisi pe-
tenti, ne des
non accipi-
entis.*

Fifthly, *Reasons*, and stands upon his *experience* he had of God, *vers. 10*. Thou hast shewed mercy and truth unto thy servant, and *with my staff I passed over Jordan, and am become two bands*; while *Jacob* seeks for a further blessing, he remembers former blessings. Lord, thou wast with me to bring me to this abundance, and wilt thou suffer my *Brother* to blast all? am I *increased* onely to make him *abound*? Ah Lord! *How many of thy Saints think they are not children, because they are not men in Christ?* and though they have more worth

worth than thousands a year, in unfained Faith, yet they walk so mournfully, as if they were not worth a *farthing*, nor had not a *dram* of *experience*; but should die as *beggars*: How many *Hypocrites* lye in saying, they have that of God in them they have not? and how many *Saints* lye (though they think not of it) denying to have that of God in them which they have? and speak as if they had received *nothing*; as if with *Jacob* they had never come over *Jordan*, or received the least *Divine* favor: But *Jacob* is a *subtle Beggar*, and he gives thanks for what he hath, and thinks that the ready way to get more from God: Whom he assaults with a

Sixt *Argument*, taken from his relation to God. Lord, says *Jacob*, I am thy servant: as if he should say, is the Lord a *Father*, and will he not care for his *children* when they cry? is the Lord my *Master*, and shall *Jacob* be put out of *service*, when he most needs relief? Lord! I am thine, says *David*, what then *David*? what then? why? Lord then *save me*. So *Jacob* cries here, I am thy servant, I am thine

though but a servant. *Jacob* seems to be a *bold Beggar*, yet not praying as *Beggars* cant. *Jacob* had learned that modesty in such cases pleases not *God*; Thus *Jacob* says (as *Elisha* to *Elijah*) to *God*, *I will not leave thee*; he doth not onely spread his *petition* before the *Lord*, and there leave it, but strengthens it with all the *Arguments* he could, pleading upon pleading, as if *God* were most at ease, when hee gave him no rest. And therefore

Seventhly, *Lord*, consider my fear from *Esau*. Hath the *Lord* given the *blessing*, and will he not *maintain* the same? indeed *Esau* is my *Brother*, yet he is thine *Enemy*. If there be *nothing* in me for which thou shouldst *keep* me, yet there is *something* in him for which thou mayst not suffer him to *devour* me. *Lord*, says *Jacob*, *Thy friends are my freinds*, and are not *mine Enemies thy Enemies*? Thus *Jacob* earnestly pleads a *League offensive* and *defensive* made with *God*, bringing his *Omnipotency* into the *Ingagement*, as knowing, that if he joyn with *God*, that *Esau* cannot hurt him, unless

less first he *strike* through the *loyns* of his God. *Deus nobiscum*, was the watchword of some of the *Romans*, and our word is *Immanuel*, that is by Interpretation, *God with us*. And indeed, if we be of *Immanuel Coledge*, of the *Society of Jesus*, God Man, if God be for us, we need not care who is against us. *Jacob* fears no hurt, if he can get that God on his side that is above all Gods, and that Power to be with him that is above all Power, and therefore plucks up his spirits, and gives,

*cum Jacobo
tardius dat
Deus bene-
dictionem
suam, com-
mendat non
negat.*

Eighthly, Another Charge, urging God with the greatness of the peril. O Lord says he, *Esau will come and slay the Mother with the Children*; that is, he will have no mercy, according to the Hebrew way of expression, he will *destroy root and branch*, that is, all. If thou givest me up to his hands, he hath no fear of thee, and how then will he pity me? And yet *Jacob* hath not done, But,

Ninthly, Reinforces the former promise more violently. Lord, thou didst not onely say, thou wouldst deal well with me, but also that in doing good, thou wouldst

wouldst do me good, *Thou wilt surely do me good*, will the Lord deny his own *Promise*?

And lastly, *Jacob* resolves for the *blef-
sing*, and though he hath done, as it were,
praying, yet he hath not done doing; *As
if Jacob, to your apprehension did throw
down his Petition, and take up his
Sword, and says to the Angel, if one
will not, the other will; Methinks I see
the Royal blood of Faith to sparkle in
Jacobs face, and hear him thus resolving,
Well, as long as I have an Ey, ile weep, as
long as I have a Mouth, ile cry, as long
as I have an Arm, ile fight and wrestle;
I will either fairly conquer, or be con-
quered. I will not let thee go unless
thou blefs me, thats once, crys Jacob.
I will not Jacob! God cannot (to speak
with reverence) resist Jacobs will not.
onely he that doth the will of God, can
have his will of God! Phylosophy, go
play with your nullum violentum per-
petuum, nothing is permanent which is
violent; the more a man fasts, some-
times the more (we say) he may, So
here Jacob, the more he wrestles the
more he may; Oh that with Jacob we
could*

*Qui timi-
de rogat
docet negare*

could thus *put* the Promises in suit by our prayers; and as the Martyr said, *burthen* God with them; *the bolder we make with God, the better welcome.* Jacob will not loose the *Blessing* for want of begging.

Fourthly, Wee have the issue of the *Duell*.

First, The *Angel* seemed to win ground, and to thump *Jacob* under his feet; *He touched the hallow of his thigh, and the hallow of Jacobs thigh was out of joynt, as he wrestled with him;* of his right thigh probably, wherein lay the greatest strength; the bone for a time was put out of the place, and driven out of the joynt; and though it was quickly put in again, as some think, yet did it leave pain and weakness behind it. *How now Jacob! wrestle with God? yet Jacob wrestles with one leg though he halt with the other.* As one swallowed down his Teeth knocked out, and another covered his Forehead with a Lawrel, broken by their Adversaries, that they might not see, and so not insult over their blows and wounds. So *Jacob* wrestled as if he had not halted.

*Sanatur
vulnus sed
manet cicatrix.*

Now the Lord did offer this prejudice to *Jacob*, that he might not go away *vaporing*, because *halting*; as *Paul* was pricked with a *thorn in the flesh* that he might not be puffed up with pride in his *spirit*, 2 *Cor.* 12. As *Jacob* did feel the *hand of God*, so *Paul* possibly in a proper sense might feel the *Devils fingers*; *It was good for Paul to be buffeted by Satan, for otherwise (through temptations to pride because of his revelations) he might have buffeted God.* As one complaining of his lameness, the *Philosopher* told him, he would remember *vertue the better every step he fetched*; God made *Jacob* halt as he was wrestling, that he might understand he *stood* not on his own *legs*, but was carried in his *Arms*. God here did as *Wrestlers*, that strive to *distort* the *limbs* of their *Adversaries* to weaken them in their *wrestling*. Thirdly, By the hurting of the *hollow* place wherein the *Huckle-bone* moveth (which being so hard a place for a man to come unto) *Jacob* did understand he was no ordinary man with whom he wrestled. And lastly, *Jacob* had this sensible hurt, and visible lame-

lameness, that hereafter he might know, and others understand from him that he did not *wrestle in a dream*, or dream of a wrestling with an Angel; He beheld the testimonies of a divine Power about him.

*claudus in
viâ melior
est quam
currens ex-
tra viam.*

Every Jacob hath his halting, but there are some that halt that are not Jacobs. How long will you halt between two Opinions? 1 King. 18. Where almost is the Christian, of whom it may be said as once it was of *Nathaniel*, behold an *Israelite* indeed in whom is no guile? *The Habassines are Jacobites and Christians from the girdle upward, and Jews downward; admitting both of Baptism and Circumcision:* So many divide their love between Christ and the world; look on their heads and they are all of *gold*, they have golden professions, but look on their feet, and they are of *clay*, they have worldly affections. Some fancy, as if *Jacob* were cured of this *halting* the next day; but it is beleeved he kept his *halting* as long as he kept (on earth) his *blessing*, and went not onely *Israel*, but *halting* or *limping* to the grave. *Jacob halted, and yet*

yet was *blessed*; his *blessing* did neither take away his *halting* , nor his *halting* did not remove his *blessing* . *How many halt with Jacob, that are not blessed with Jacob ?* which made an Antient cry out, *Oh that I might halt with Jacob, and that God would put the hollow of my Thigh out of joynt, that I might be humbled, that my sinew of pride might shrink, that I might with Jacob prevail with God.* Jacob halted, and yet the Jews honored him with a daily remembrance. Neither the blindness of *Isaack* , nor lameness of *Mephibosheth* , nor the halting of *Jacob* , made them less beloved of God, nor less noble in the eyes of wise and good men. Such *Infirmities* and *deformities* , that are not contracted by our wilfull wickedness, but cast on us by *Providence* , are matter not of *scorn* but of *thanks* to those that have them not, and matter not of *despair* but of *humility* to those that have them. The wound of Jacob is not so grievous, as the sign is comfortable: well is that part of us lost, which may give assurance of the salvation of the whole; and our Faith is not yet found, if

if it hath not taught us to neglect pain for God; and more to love the seal of his presence than our flesh. It is yet remembered who had the sense of the following Distincts.

Stigmata maxillis bairlans insignia laudis

Exultam redeo victima grata Deo:

But notwithstanding *Jacob halts*, yet *Christus* he *wrestles*. In that *Jacob* halted, it was *pendebat* a sign of Gods presence, in that though *& tamen* hee *halted*, yet hee *wrestled*, it was *petebat*, a sign of Gods approbation, *Jacob* *hic Jacobus* *wrestles* though he *halts*. *Valorous* *est & tamen* *Jacob!* *luctans est*

Secondly, He wins the *Victory* in conclusion over the *Angel*, though he *halt*: And that two ways.

1 *Jacob* prevails *Polemically*, or (as I may say) by Power, *As a Prince he had power over the Angel*, Gen. 32.28. Hof. 12.3. O Lord! How few *Jacobs* are there in the world? Either we *wrestle* not at all, or we get not the *victory*. *Jacob* prevailed with God, thats a wonder indeed; for it had been nothing for God

God to have prevailed with *Jacob*; yet I dare say, it is a hard thing for God to prevail over *man*, as it is for man to prevail with God; and the reason is plain, because even when God prevails with man, man prevails with God; when man *yeelds* to God, then God *yeelds* to man. But doth *Jacob* indeed prevail with God? O the *Princedom* of Prayer! None so strong as the *Lyon* of Judah, for he overcame the *roaring Lyon*; yet a beleeving *Tongue*, an humble *Knee*, and a broken *Heart*, *conquers* even our *Conqueror*. Prayer is *omnipotent*, for as *sin* is called *infinite* (objectively not formally) because it is practised against an infinite God; so Prayer is as it were *Omnipotent*, because it prevails with an *Omnipotent* God. When God saw that he prevailed not; When he saw; God knew the issue of the *Combate* before he took the Field; this is spoken, *אֲדַמְנָהוּ*, or to our capacity; the experience of the thing is taken for Gods *fore-knowledge*; the Lord with the blast of his mouth could have confounded *Jacob*, the Lord could not, because he would not; Gods cannot

in

in Scripture, is his will not. He disposeth of his *Power* according to his own will and purpose; and therefore as long as he can do all he will, he is Omnipotent. *The object of the Omnipotency of God, is whatsoever is adverse to his Nature, and doth not imply a contradiction, and therefore it is no disparagement of the Power of God not to be able to sin, sin being rather a defect than an act, rather a sign of Impotency than Power.* We say often concerning those things we will not doe, we cannot do; especially, when though we have *Power* to do those things, yet we have determined the contrary; which reason is more considerable with God than with man, because the decrees of man are changeable, and may be broken off, but the divine Decrees are immutable, and unalterable; and therefore when it is said, *Christ could not do many mighty works because of unbelief* in his own Country, *Mat. 13. 58.* the meaning is, Christ would not, in respect of their unbelief, not because absolutely he could not; and that the *Angel could do nothing till Lot came to Zoar, Gen. 19. 22.* it was not in

*Deus qui
contra se
viribus
nullis supe-
ratur preci-
bus vincitur*

in respect of *Lots Power*, as of the *Angels pitty*. So here, God would give Jacob the victory. *Even as lovers are disposed for the nonce to take a fall one of another, the stronger of the weaker, so God shall wrestle a fall with thee, O Christian, as he did with Jacob, and yeeld so much in love to thee, as to suffer thee to give him the foil and fall, and to prevail against him.* The Lord fell down before Jacob, Jacob did not throw him down; God was as willing to be conquered, as Jacob for all his heart was willing to conquer. Jacob prevails over God before he prevails over man.

*Let Naturalists recal what they express,
Before you do the greater do the less.*

* Jacob

** Less than the least of all is here, that
can
Prevail with God, before he conquers
man.*

Secondly, *Jacob prevailed, When?*
not before but after he was lame; as the
Apostle saith, so might Jacob say, *when
I am weak then am I strong: It is a
true*

True experience in the wrestling School of Christ, *when a man is strongest he is weakest, and when he is weakest he is strongest*; Jacob here made the Angel fall when he was scarce able to stand, and stood it out; though his Joynts were out of joynt, yet still he wrestles, and the more lame he was, the more reason he had to hold. Oh happy loss of Jacob! he lost a joynt, and wone a Blessing; he was blessed because he would rather halt than leave ere he was blessed. You see prayer can do more than all the Witches in the world, they can onely bridle the Devil, but this bridles or binds God.

Secondly, Jacob prevails politically; as well as powerfully; he treats with the Angel, and proffers to give him fair quarter; Articles and Propositions pass between them; *Let me go*, who crys so? Jacob or the Angel? the Angel; which the Lord so speaketh, not as though he could not have departed without Jacobs leave, but sheweth therein how much he esteemed of his Servant, ascribing so much to his Prayers, as though they had bound him. Prayer is the Ser-
vant

vant of God; and, be it spoken with reverence, God is sometimes at the service of prayer, *command ye me concerning the works of my hands*; as if the Lord should say, *Prayer, I am your Servant, the prayer of the righteous avails much with God, if it be fervent, it holds Christ in the Galleries, and the Angel on the ground, and will not let go without a blessing. As he that is a beleever hath all because he hath God that is all; so he that is a Jacob can do all things, in a sense, because he hath conquered him that can do all things, I, and him that is all things. Ligatum habent sancti Dominum ut non puniat nisi permiserint ipsi, Exo. 32. 10.* No Grace hath done so much as Prayer, for all Graces have had their power from Prayer in Christ, wherefore prayer hath done as many exploits as all the Graces besides.

And that which is more than all this, if more can be, Prayer *overcomes God, not onely when he is well pleased, as he was with Jacob, when any child may deal with him, but also when he was displeased, as he was with the Israelites, when no man could come near him*

him, when his wrath burned as fire, when he thundered from Heaven and clove the rocks asunder, when the Sea and Land was put into a trembling and shaking, yet when Moses entered into the gap, all this Omnipotent Power came to nothing. God, though never so angry, was not able to enter on the breach, but prayer got the victory over him, *Let me alone*, saith God to Moses, *Exo. 32. 10.* that I may consume this Nation, and I will make of thee a mighty people; God seems to hire Moses to be silent, as if he should have said, *Moses*, leave off thy praying (as the Chaldee hath it) though *Israel* perish, yet thou shalt prosper, thou shalt not be a loser by it, *Ile make of thee a mighty people.* *Let me alone!* who would look for such a word from God to man? *Let me alone!* As yet *Moses* had said nothing; before he opens his mouth, God prevents his importunity, as foreseeing that holy violence that the request of *Moses* would have offered to him. *Moses* stood trembling before the Majesty of his Maker, and yet hears him say, *Let me alone.* The Mercy of God, hath, as

*Fleſſitur
iratus voce
rogante De-
us.*

*Servi preces
Domini po-
tentiam im-
pediebant.*

it were, obliged his Power to the Faith of man, and by *Prayer* the hands of the Almighty are *bound to the Peace*, when he hath a *quarrel* with his people; the *Servants* prayers hinder the *Lords* power, as one sweetly. And if *Moses* will, the Almighty, though he may be angry with, yet he cannot *strike* or do execution on, *Israel*.

*Prayer's like a vapor fum'd from
th'earth, that flies
To th'gates of Heaven, and never rots
i'th Skies.
If Faith and it be joyn'd, it will ob-
tain
And melt into a first and latter rain.
If Faith forsake her, and they part
asunder,
It falls in Thunder-bolts, at least in
thunder.*

Saints! consider the power of Prayer, God forbid *Moses* to pray, and yet he obtained what he prayed for, and diverted him from those Judgements he threatned; *If Moses prevailed against a command, more how cannot we but prevail when we have*

have a promise? if Moses prevailed when God bade him not to pray, we shall certainly prevail, when God bids us to pray. Ask and ye shall have; it is but ask and have.

Let me go, says God here to Jacob, one would think that should rather be the speech of Jacob to God. Let me go! is the Angel in earnest? surely, the Angel was as willing to bless as he was to combat with Jacob; though God did not directly bid him strive; yet he secretly intimated, that if he would hold fast he should have the blessing; Like as a Father being angry, makes as if he would go from his Son, and saith to one, standing by, let me go, meaning the contrary, that he should not let him go, but mediate for his Son. Let me alone! the Lord speaks as one in bed, and very sleepy, as if he should say, do not trouble me, I am desirous to take my rest; so the Lord seems to say now, Sion, let me alone, pray not for the conversion of souls, pray no more for the administration of righteousness, trouble me no more with your prayers, he that is unclean let him be unclean still, and he

R 2

than

Quid est
servo dicere
dimitte me
nisi dopre-
candi an-
sum prabe-
re

that is unjust, let him be unjust still; But O Lord! Shall we indeed give over *praying*? shall we cease *petitioning*? no, as *Elijah* in an holy sense said *cry aloud*; so pray aloud to God; the more willing God seems to take his *rest*, the more willing indeed he is to be *troubled*, and the greater silence he keeps, the more importunate he is with us, that we should be *importunate* to awaken him. *Let me go*, that is, let me not go; *Let me alone*, that is, let me not alone: Or as if God should say, *Sinners, will you let me alone? can you be content to let your God go, before he bless you?* (*Deus non dat Jacobo nisi petenti, ne det non accipienti.*)

Let me go, *for the day breaks*; not as though the Angel was to go to the rest of the blessed company of *Angels* to sing their *morning Hymne* to God, as the *Hebrews* imagine, for they, not onely in the morning, but, constantly praise God; this is spoken according to the manner or custom of men, having now taken the form and shape of a man, as though he had haste to other business, and leaving *Jacob* to his affairs; as also, because the *Angel* would not have this *vision* descried

and discerned by others, seeing it specially was intended for a private *conflict* in the night, without *spectators*, none must be witnesses of it but *Jacob*, neither must *Jacob* himself know fully with whom he *wrestled*; and that *Jacob* might not be too curious in *gazing* on that *shape*, wherein the *Angel* appeared. Lastly, Some apprehend the *Angel* to speak like a greater grave man, as if he had done something below his honor, as to contend with his child, and did not care to have it known to the rest of the servants, as if the *Angel* had been ashamed, and being foiled by his inferior, should have said, be gone, never let man see that thou hast conquered God, the day breaks, and will discover it. The Hebrews bring *Jacob* in their tradition, as strictly examining the *Angel*, as suspecting that he with whom he *wrestled* had been a Night-walker, and had intended either to have robbed or murdered him. What doth this man mean, says *Jacob*, to desire to be gone because the day breaks? is he an honest traveller, and yet fears the Sun should discover him?

R 3

why

why did he not desire to be gone before now? are his deeds evill, that he fears the light? But this is spoken without warrant, though not without wit.

*Pugna sum
um finem,
cum rogat
hostis, habet*

Let thee go, says Jacob, no, I could have been without the *blessing* if I had never fought, and I am resolved not to fight so long for nothing. *Let me go!* Jacob now sings *victoria*, and by this request is the more inflamed to fight it out. *Let me go* Jacob! why so? the quarrel belike is ended.

Put up thy Weapons Jacob, leave the Field,
Harke Jacob! the Almighty crys, I yeeld.
Though thou art Israel, yet do not boast,
The Blessing's got, but yet thy joy is lost.

No more wrestling it seems, when the day breaks; As our Lord and Master saith, *work while you have the day, for the night comes and no man can work;* So he saith on the contrary, *Sinners, work,*

work, wrestle with God, fight with the world, while the night lasteth, The day-break of Eternity is a coming, and you shall wrestle and fight no more. Pharaoh pursued Israel to the red Sea, and there he left them; the Devil, and Sin, and the World, may follow and haunt the soul to Heaven gates, but there they shall trouble it no more; fears and frightings are for the night of this world, but joy and triumph are for the morning of glory. (*Terra est exercitium hominis, caelum corona*, Ambr.) Saints, here is your Sea to be tossed on, there is your harbor; here is your warfare, your place to fight in, there is your crown. Who would not have Jacob's hard lodging, to have had his hearty dream? Now you are troubled, because you are in the dark; now your questions are, which is my nighest way to Heaven? what is the fittest company to travel withall? how shall I avoide Theeves and Robbers, or conquer them if I meet them? how shall I know that the Lord is my Father? that Christ is my Husband? that the Spirit is my

R 4

guide?

guide ? the Devil hath cast me down,
 how shall I rise ? the World hath *woun-*
ded my peace, where shall I get *balm* ?
 my Ignorance is invincible, my Conscience
 is seared, my Conversation is licentious ;
 I shall never be more than a *conqueror*
 through Christ ; I shall one day *fall*
 by the hands of *Saul*, of pride, and lust ;
 I shall never see the Lord give me the
 victory over sin, let me *pray* never so
 powerfully, let me *profess* never so long.
 Ah Christians ! *never use that word*
Never, thou hast almost *done fighting*,
almost done wrestling, *almost done weeping*,
almost done bleeding. Those *Egyptian*
 Temptations you see now, you shall see
 dead on the *Sea shore* of eternity ; the day
 is a *dawning*, and the *shadows* shall fly
 away ; and you shall never be foiled by
 the *world* more, never *cry out* against
 your *hard heart* more, *David* shall no
 more *pray*, Lord, *take not thy Holy Spirit*
from me, nor *Paul*, who shall *deliver me*
from this body of death ? nor the *Disciples*, *Lead*
us not into temptation ; Such *complaints*
 then shall be out of date, and such *questions*
 put

put out of question, and doubts out of doubt. Farewel Phisick was Chaucers Motto ; and farewel Diseases, farewel Afflictions, farewel Sin, nay, farewel Repentance too, is a dying Saints Motto. *Jacob* here halts, but there he shall not wrestle ; *Jacob* then hath done both his limping and his fighting ; arise and shine, for the light is come, and the glory of the Lord is risen on thee, Isa. 60. *Jacob* then lets God go, when the day breaks ; his thigh then shall no more be put out of joynt.

As we have the *Angels Proposition*, Let me go ; so we have *Jacobs Answer*, negatively, I will not let thee go, that is certain, unless thou blest me. But will *Jacob* let the *Angel* go then ? The meaning is not, as if *Jacob* did not care for the *Angel* when he had his blessing, but onely, that *Jacob* would not let him go at that time without the blessing. God always carries with his blessing. Unless thou blest me, that is, say some, unless thou acknowledge me thy superior in this *Duel*, that I am thy better ; but honor is in the person honoring, not in the person honored. Others think *Jacob*

*Nil erus
sentie in
nervo cum
animus est
in celo
Tertul. ad
Mar yr.*

cob onely desired that the *Angel* would go from him in *peace*. But thirdly, I apprehend, that *Jacob* perceiving his adversary to be a *Divine person*, acknowledgeth him his *Superior*, and desireth that in his departure he would *bless* him; for the *less is blessed of the greater*; and he blessed him, not that the imposition of the *new name* was the *benediction* here spoken of; but the Lord did expressly *bless Jacob*, probably, in that forme and manner wherein he blessed *Abraham*, *In thy seed shall all the Nations of the earth be blessed*, confirming likewise the former *blessings* given him, *Gen. 27. 28.* and *28. 34.* and comforting him against the hurt of his Thigh, *ver. 25.* God so shewing himself the *smiter* and the *healer*, *Hos. 6. 1.* Thus the *Angel* confesseth he was *conquered*, as by the blessing he gave according to *Jacobs* demand; So secondly, by the imposition of a *new name*, which is solemnly represented, First, by a question, *what is thy name?* Secondly, Which question the *Angel* puts forth, not as ignorant of *Jacobs* name, but from hence to take a fresh advantage
to

to give him a more *glorious* name. God appeared to *Jacob* twice before this, and asked not his name before now, That *Jacob* (saith one) might take occasion to return to him with the same *question*, not doubting but that he would give him some peculiar name, whereby he may the better remember and honor him. *What is thy name? Thou art such a fellow*, says the Angel, as I never before met withall. *Methinks I see the Lord dubbing Jacob Knight of the Praying Order*, kneel down *Jacob*, and rise up *Israel*, for as a Prince hast thou prevailed with God, thou art a conqueror, if ever any were, and thou shalt prevail with men, as formerly thou hast with *Laban*, so now with *Esau*, though he seems to out-match thee in number and power of people. Thou hast conquered God, and thou shalt conquer man; therefore thou shalt conquer man because thou hast conquered God. *Jacob* was a man of many prayers, and now a man of many victories; Many Saints, as *David*, *Peter*, &c. have wrestled well, but here is *Jacob* hath out-wrestled them all.

Jacobus est plurimum palmarum habens.

Thou

Thou art *Israel*. Of old they were wont to say, *How gracious is Alexander with Hephæstion* (who was his Favorite) but not *how gracious is the Angel with Jacob*, but *how gracious is Jacob with the Angel*? *Israel* is a more famous warrior than *Hannibal*, not onely because he fought with God (*Θεομαχία*) but because he knew not onely *how to get*, but *to keep the victory*; for as he wrestled till he conquered, so he triumphed till he was blessed. *Jacob* was a wrestler in the womb, and a conqueror in the world; *Jacob* got the victory, and politickly clipt her wings that she should not flee from him. Henceforward no more *Alexander the Great*, *Charlemain*, or *William the Conqueror*, but *Jacob the Great*, but *Jacob the Conqueror*. He is properly *Right Honorable*, and of him properly may we say, *his Excellency*, who, with this Patriarch, is rightly honorable, and as he did, excells with God.

Thy name shall no more be called *Jacob*, but *Israel*; the change of names in the godly is an argument of fa-
vor

vor with God, and of *honor* with men, and a provocation for them whose names are changed, to change from *bad* to *good*, from *good* to *better*. No more *Jacob*, that is *onely Jacob*, but also *Israel*; as when the Lord saith, *Ier.7.22.* that he *required not sacrifices* of the people, that is, *onely outward sacrifices*; for by the name of *Israel*, *Jacobs* posterity was rather honored than himself; he did not leave his old name *Jacob*; his posterity being called rather the children of *Israel* than of *Jacob*, and familiarly *Israelites*, not *Jacobites*. (*Nomen quo tu Israel, appellaris Dei cogniti argumentum est, ut amplius incredulitatem tuam patefaciat, corrigitur gestas cognomen quod persona probro sit? factis appellationem tuam impugnas, & calumnia nomen tuum afficis.* Basil. Seleuc. Orat. 19.) As the *Apostle* had not the name of *Simon* abrogated, but only the name of *Peter* added, as the more honorable title; So the *Patriarch* lost not the name of *Jacob*, but gained the name of *Israel*. He is called *Israel* in opposition to *Jacob*, which signifies *subtlety*, and importeth
weak-

weakness, Gen. 25. 26. For the name Jacob he had from prevailing over man, but the name Israel, from prevailing over God; so the Lord intimates here, as if he should have said, *Thou shalt not henceforward be termed Jacob, as if thou hadst got the blessing by stealth and fraud from man, but Israel, for thou hast fought hand to hand, thou hast with pussance and power, and in the field, got the victory over God. No more a Supplanter but a Conqueror.* And it is observed, that usually when there is mention made of the infirmities of the Church in Scripture, she is called *Jacob*, but when of her prosperous and prevailing estate, she is called *Israel*, Isa. 41. 14. Gal. 6. 16. but *Israel*, that is, *Gods valiant*, or valiant with God, not a man seeing God, as if it were *ישראל*, nor one right with, or directed by God, as if it were *ישרא*, from *Jashar*, *Israel*, but *Israel*, that is, thou hast prevailed with God, from *Sara*, to rule, as the Lord himself gives the *Etymon*; The *Septuagint* reads it *ἐνίσχυς*, thou hast had strength with God, The *Chalde*, Thou art

art a Prince before the Lord and with men.

Israel was so called because he prevailed with God, *Oh that either our Names were according to our Natures, or our Natures according to our Names.* How many are called *John*, that are void of the *Grace of God*? *Timotheus*, that fear not God? *Theophilus*, that love not God? *Samuel*, that obey not God? as their names signifie. It were well that either our Names or our manners were changed. How many have nothing of God in them but in their names? that are called by the names of God, that never call on the name of God? is thy name *Peter*? oh endeavor to be a pillar in the Church of God; *Paul*? oh endeavor to be a *Paul*, little in thine own eyes. *Ne portes sanctum nomen ad pœnam tuam.*

*Nomen in -
ane crimen
immane.*

We have likewise a demand on *Jacobs* part to the Angel, tell me, I pray thee thy name; belike he thought he might be as bold with the Angel as the Angel was with him. He desired to know the Angels name, probably either out of honor, for usually we are earnest

Nec Dei no-
men quæras
Deus no-
men est
Minu: Fe-
lix:

earnest to know the names of great *Per-
sonages*; so *Manoah* asked *what is the
name of the Angel of the Lord, that
he might do honor to him?* Judg. 13. 17.
or because he would hereafter call upon
him again when in trouble, hoping the
Angel would on such an occasion be as
ready to *aid* and *assist* him as now he
did. And we have here likewise the *An-
gels* reply, ver. 29. *Wherefore is it that
thou dost ask after my name?* q. d.
who made thee and I so familiar? the
Angel would serve his *necessity*, but not
his *curiosity*: insinuating to him like-
wise, that his *name*, which is *himself*,
is greater than could of him then be com-
prehended, and hereupon the *Latine* text
and the *Septuagint* add, *ὁ ὅτι θαυμάσιον*,
which is wonderful, which words are
supplied out of Judg. 13. 18. and fur-
ther the time was not yet come, whereby
the Lord would make himself *known* by
his *Name Jehovah*, as unto *Moses*,
Ezod. 6. 3. and therefore *Jacob* should
content himself with that *revelation* the
Lord shewed to him. *Why askest thou?*
which is not so much an *interrogation*,
as manner of speaking by a *prohibition*,
ask,

ask not after my name; (So some) but where God has not a tongue to speak, we must not have an ear to hear; and where God hath not an ear, we must not have a tongue. It was not more curiously done in Jacob to ask the Angels name, than it was in him, who took on him confidently to tell the causes why the Angel did conceale it.

There are two circumstances more in this story. The first is, Jacobs naming the place where he had this Combat, he called it *Peniel* or *Pennel*, according to the Hebrew, according to the Greek pronunciation, *Phanuel*; Jacob tels us the meaning, because I have seen God face to face, that is, not in a dream, but waking, not that Jacob saw the essence of God, for that is invisible, but he saw him more clearly than ever he did before. Jacob saw God face to face, Moses spake with God mouth to mouth; that is, they saw and spoke with God as one friend to another. As before, when Jacob had the Vision of the Ladder, he called, out of thankfulness, the place *Bethel*; so

S

NOW,

now, he calleth this place *Peniel*, that his posterity by that name might call to remembrance this heavenly *Vision* in that place shewed to their Father *Jacob*. Where-ever the Saints prevail with God, there is *Peniel*: Sometimes they may call the Congregation *Peniel*, there they hear the voyce of God; their Closets *Peniel*, there they see the face of God. Oh how comfortable is it to reflect on the times and places of Gods appearances to his people! For *Caleb* and *Joshua* to look back on the *Red Sea*, and to say, *There we were Israel*; for *Israel* to look back on *Ai*, and to say, there was *Peniel*. How sweet to consider, there was the place where God softened my *Conscience*, there was the *Bethel* where God revealed his love to me!

The second Circumstance, is, the observation of the *Jews*, *They eat not of the sinew that shrunk, which is upon the hollow of the Thigh*; which custom was not taken up out of any *Superstition*, which that simple age was given to, but of a reverent remembrance of this *Providence*, which be-
fell

tell *Jacob*, according to the *Pedagogie* and *Rudiments* of that time; who can shew in the Bible where the Lord blamed this custom?

But may some doubting Christians say, what is all this to us? This was *Jacobs Victory*, and as there was never such a *Victory* before, so there is like never to be such a *Victory hereafter*. We have not the person of *Jacob*, we are not *Jacobs*, and how then shall we prevail with God, as he did? To which I answer, *This story of Jacobs wrestling is not incredible, but a daily experience. Jacob hath been wrestling with, and prevailing over God these three thousand years. Jacob also prayed for us, and we prayed in Jacob before we were born; his Vow was our Vow, and his Victory was our Victory.* If I might have assurance of this, may a Christian say, I should be a *Conqueror* even while I think I am *conquered*; and *made*, when often in mine own sense I am *undone*. Whose hand and seal is that? *what ever was writ afore time, was writ for our instruction and comfort.* But rather, whose language

is that? *Hos. 12. 4.* Jacob found God in Bethel, and there the Angel spake with us; with us *Hosea*! notwithstanding many centuries of years passed from the death of Jacob to the birth of *Hosea*, yet the Prophet speaks as if he had been alive when the Patriarch was alive, as if he wept when Jacob wept, and prevailed when he prevailed. And there he spake with us; All the Saints are the Of-spring of Father Jacob, and he contained them, not onely exemplarily, but also virtually in his Faith, as the root doth the several branches, according to the Hebrew Proverb, *That those things which God wrote to the Fathers are as copies to the Children.* And I remember somewhere I have read, that of old, *Praying Christians were termed Jacobines*, those that have the nature may well have the name of Jacob. Those that would be *Israels* to prevail with God, must first be *Jacobs* for prayer unto God. How often hath God found his people in prayer lamenting, and left them rejoycing? despairing, and left them triumphing? How oft have they come
our

מהש-
אירע
לאבות
סימן
לבנים.

out of their Closets crying with *Luther*, *Vicinus, vicinus*, and on better ground than the confident did, saying, *Now let Satan do his worst?* Oh! that we were so willing to prevail with God, as God is willing to be prevailed on by us! How doth our Father desire to be desired, and wrestle with his *Jacobines* till they wrestle with him? *Neither hath he his will, unless we have ours.* Hath God forgotten to be gracious? *Psal. 77.* No, *If he forget any of his, he hath forgot his old wont.* Whoever can nominate one *Jacob* that ever came with a lawful suit, and received a repulse? (*Deus non negat se petenti quod sponte se obtulit non petenti.* Aug.) God sent a challenge of old to *Israel*, *Amos 4.* *Prepare to meet thy God*; as if the Lord had said, you have often challenged me, I now challenge you, *Israel*, meet me in the field, gird on your *Swords*, bring forth your *Artillery*, plead your cause, I say, you are a rebellious people, not *Israel* but *Jacob*, not *Jacob* but *Esau*; try who is righteous, I, or you, if you can prove you are not a proud hypocriti-

cal people, ile never challenge you more; thus God seems ironically to jeer them; what, you contend with the Almighty? you dwell with everlasting burnings? But I rather judge the sense thus, *q.d.* Israel, you have often provoked me, I now accept of your provocation, I now take the field to vindicate my Glory, yet I am not so angry but I may be appeased, come, saith the Lord, with sackcloth on your backs, with ropes about your necks, acknowledge your unworthiness, come with tears in your eyes, supplications in your manthes, sacrifices in your hands, give me the glory of my Justice, meet your God with righteousness, and repentance, and I will spare you.

*Quid Deus
non filiis
petentibus
cum hoc ip-
sum dedit
ut filii ipsi
essent?*

How often doth the Lord, as it were, cast his Glove to his Jacobs, and challenge them to enter the Lists with him? None taketh hold of me, crys the Lord, none will wrestle with me, none will pray to me; Go, saith the Lord into your Closets to morrow, there you and I will wrestle together; you say you want peace of Conscience, a
bleeding

bleeding heart, sense of my love, now meet me there if you dare, muster up your Faith, produce the Promises, pray and plead, weep and wrestle with me, prevail with me, and you have prevailed over all. But alas! may a gracious heart say, how shall I prevail? I have neither knowledge how to contend, nor strength, if I contend, to conquer the Lord. Oh! look not on your weakness, but on Gods strength; *The Lord deals with Saints, as some potent people have done to their adversaries, lends them Arms and Armor, Powder and Shot to fight against himself.* Cannot you pray, says God? come, I'll teach you to pray; take unto you words, and say unto me, Lord, take away iniquity, and receive us graciously, and we will render unto thee the calves of our lips; Say, Father, pardon my sins, and I will love thee, speak peace to my distressed Conscience, and I will praise thee. Methinks I hear the Lord say, Sinners, though you cannot pray with your tongues, yet have you not hearts to pray withall? though you want words,

it is no matter, if you have tears; though you cannot speak, yet cannot you sigh nor groan? Though with the Disciples you cannot say, Our Father, nor with Thomas, My Lord; yet with the Prodigal, cannot you say, Father? cannot you cry, Lord? It is no matter for babling, a word is enough to the wise, and more than enough to a friend, especially such a friend as your God is. (*Coimus in Congregationem ut ad Deum quasi manufacta precationibus ambiamus orantes, hac vis (gratia Dei est &) grata Deo, Tert.*) Cannot you fight, says the Lord? come, He give you *Armor*; do you want an *Helmet*? here is *Salvation*, do you wish, oh that I had a *Sword*? here, take the *Spirit*; If you want a *Brest-plate*, here, take *Righteousness*; It may be, says the Lord, when you come to my door, I may be, as it were a sleep, and you may be ready to think, I have not heard when the Lord called, and now the Lord will not hear when I call; It may be, if I come not at your first call, you will presently conclude, that I will not come at all; But saith the

En quam negare nollet qui sibi etiam neganti qua- liter extorqueretur ostendit.
Chrysost.

the Lord, Sinners, be not discouraged, if I come not at your call, ile come at your knock; bring my Sons name with you, if I come not at your knock, ile come when you bounce at my door of Grace. Oh, how willing is God that we should hit the mark, when hee teacheth us how to shoot? and how willing to answer our prayers, when that God whom we pray to indites our Petitions? Oh Lord! how desirous art thou we should prevail, when thou tellest us how we should wrestle? (*Aus in respondendo quam facit moram, qui in dictandis precibus vota supplicum sit pravenit? idem.*) God wrestles with man by tentations, and man wrestles with God by prayers.

Where is the spirit of prayer? generally we had rather sleep than wrestle with Jacob. O, said the lazy Husbandman, stretching himself on his bed at noon day in the Summer-time, *that this were working*; So now says the worldly Politician when he is framing his plots for preferment; O, *that this were the setting up of the Kingdom of Christ*! O says the Apostate Professor,

fessor, that spends his time in the Ale-house, or in gaming, O that this were repenting, and recovering a good Conscience! So crys the lazy Christian, folding his arms, like Solomons Sluggard, in his bed, yet a little slumber, yet a little sleep; O that this were wrestling or praying with God, and gaining the blessing! (*Sed hoc est opus pulveris non pulvinaris.*) I would wrestle if I had strength, say some Saints; Never complain for want of power if you have a will; by strength, that is, our strength, shall no man prevail, the Lord teaches our hands to war, and our fingers to fight; he that bids us come into the field, resolves to give us strength to fight, and to give us the day; we are not so impotent, but Christ is as powerfull. *The Spirit of God helpeth our infirmities*, *οὐρανὸν βαπτίζου*, even as the Nurse helpeth the child, holding it by the sleeve, or as the Staff upholds an old man that else cannot stand; or as the Father seeing the child lifting at a great weight too heavy for him, runs to assist him, clasping hands about the burthen with him. We have no strength but

*Quomodo
non exaudi-
tur Spiritus
à Patre cum
exaudit
cum Patre?*

but what is given us, and if the Lord withdraw the *influence* of his Grace, either we *fight* not, or we are *foiled*. Christ conquered by *dying*, and we conquer by *yeelding*. Prayer prevails with God, not as it is our act, but as it is the Lords institution. God looks on Prayer, as his image, he knows his children by their *crying*, and when they cry he presently runs to help them. As Q. E. gave Sir W. R. a Ring, as a pledge of her favor, and bid him send that token to her when ever he was in distress, and she would relieve him; so the Lord tels us we shall see him, if he hear of us.

It is true, *Jacob* prevailed over God, but it was with God. That God that called *Jacob* to *fight*, gave him weapons to foil himself. He that fought against *Jacob*, fought also in *Jacob*; it was not *Jacob* prevailed over the Angel, but the Angel in *Jacob* that prevailed over the Angel; he fought not against God without God; he that provoked him to fight instructed him how to resist, at the same time both contending against him, and for him,

as

as being both Opponent and Defendand, assaulting him with the one hand, and assisting him with the other; supplying him with more strength in resisting, than expressing strength in opposing him; how sweet to consider! The Angel contends with Jacob with his left hand, and contends for Jacob with his right hand, otherwise who dares enter the *Lists* with the Almighty? by whose breath man is consumed, by whose looks the Mountains are melted, at whose nod, at whose voyce, the whole Creation trembles. We must distinguish between *natural* strength, and strength conferred by Grace, by the former Jacob had been conquered, by this he overcame. If the Angel that strove with him, had not strove for him, he had been so far from gaining the name of *Israel*, that he had lost the name of *Jacob*. Wherefore, beleevers, fall to wrestling, but if you measure your success by your own power, you are vanquished before you fight; he that would overcome, must neither look on his own arm, nor on the arm of his Adversary, but the mouth of
 that

that God that hath promised and can perform. The *Match* is too unequal with the Devil, much more with God; We are like *Grass-hoppers* to those *Gyants*, when we compare our selves with them, how can we but despair? but when we compare our selves with God, how can we despair? He that brings *Jacob* into the *field* gives him the *victory*. The example of *Abrahams* contending with the Lord in prayer, is notable also, and shews what a friend at Court prayer is, when otherwise man dare not look the Lord in the face. Prayer is the *Asylum*, the last refuge we have to fly to, and if Justice beat us out of that Hold, we are conquered. That which was an argument of the *Athenians* weakness, they fought with King *Philip* onely with words and writings, is our *Fort Royal*, and an argument of our strength, *Litteris verbisque solis valemus*.

*Deus qui
certamini
præerat vi-
ves etiam
ad vincen-
dum præ-
stat. De la
Hay in
loc.*

There are Four *Duels* that every *Jacob* is to fight in the world, besides that wherein he contends with God, and unless he be first a Prevailer with God, he cannot be a Conqueror in the rest. There is an *inferior Duel*, with many
not

not so much with *sinful man*, as with the *Man of Sin*; an *exterior Duel* with the World, an *interior Duel* with the *Flesh*, a *superior Duel* with the Devil; but if we are *Israel*, if God have *predestinated us*, what can man do against us? If God have *called us*, what can the *World* do against us? If God hath *justified us*, what can the *Flesh* do against us? If the Lord will *glorifie us*, what can the *Devil* do against us?

First, There is a *Duel between the Flesh and the Spirit*, the *old man* and the *new man*. And here blessed *Paul* in the strength of the God of *Jacob*, enters the Lists, *Gal. 5. 17. Rom. 7. 23. &c.* *The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, and these are contrary one to the other, so that yee cannot do the things which ye would.* Here we have first a *Duel* or *Combate* between the *Flesh* and the *Spirit*, the *Law* in the *mind*, and the *Law* in the *members*; the *Flesh* and its members lust against the *Spirit* and the *mind*, the *Spirit* and the *mind* lust against the *Flesh* and its members.

The

The Flesh and the Spirit are presented as the two great *Houses*, the two famous *Generals* of the world that combat one against another. The *flesh* takes the field, and under its conduct march its works, as so many Souldiers; *Adultery, Uncleaness, Lasciviousness*, lead up the Van; *Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings*, make the main Body; *Murders, Drunkenness, Revellings, &c.* bring up the Rear; All these receive pay of the Flesh, and observe its command. The Spirit likewise appears, and his Fruits or Followers are, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*, all these are sworn Souldiers to, and manifestly wear the Colours of the Spirit.

Secondly, Here is the *Field*, or the person or subject where this *Duel* is fought, in the souls of Gods *Jacobs*, between the regenerate & unregenerate part of man: Not that the Flesh fights in one part of the Soul, and the Spirit in the other, as if the Flesh did challenge the
Under-

*Contraria
possunt esse
simul in eo-
dem sub-
jecto.*

Understanding and Conscience, and the Spirit did challenge onely the *Will* and *Affections*, but they are mingled and combined together in all the *faculties* of the Soul. The *intellectual* part or mind is not one part flesh, and another part spirit, but the whole mind is *flesh*, and the whole mind is *spirit*, that is, the flesh and spirit are in the *whole mind*, partly one, and partly the other. The *whole Will*, is partly flesh, and partly spirit, they are not distinguished in *place*, but onely severed in *apprehension*. As in the dawning of the day, the *Air* is not wholly *light*, or wholly *dark*, neither in one part of it is it light, and in another part dark, but throughout the whole *Air* is partly *dark* and partly *light*. As in a Vessel of *lukewarm water*, the water it self is not only *hot*, or onely *cold*, or in one part *hot*, and in another part *cold*, but *heat* and *cold* are mixt together in every quantity of the *water*. So here this *Duel* is not at a distance, but it is an intimate contrariety in the same Soul; like the *struggling* of *Jacob* and *Esau* in the same *womb*, there is no room to hold an
Umpire,

Umpire, no space to contain a *Mediator*, or to shift off and *evade* the conflict; the same soul that *requires* obedience, doth it self *resist* it. In the same *Mind*, the wisdom of the flesh contends against the wisdom of the Spirit; in the same *Will*, there is a delight in the Law of God, and a liking to the Law of sin; in the same *Heart*, singleness and hypocrisis, sensibleness and hardness; in the same *Affections*, dwell the love of Christ and the love of creatures, fear of God and fear of man, dependance on the Spirit and doubtings of its favor, (*In totâ animâ & in toto corpore conditorem habeo pacis Deum, quis in me sminavit hoc bellum? Aug.*) A mans enemies here, too truly, are they of his own house.

Thirdly, Here is the *Manner* of the *Duel* or *Combate*, they fight and conflict one with another, even as *Goliath* against *David*, or the *Amalekite* against the *Israelite*; the flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, the good that I would, I do not, but the evill which I would not, that I do. Here Knowledge fights
T
against.

Quid hoc
est mon-
strum? impe-
rat animus
corpori &
paretur, im-
perat ani-
mus sibi &
resistitur.
id:

against Ignorance, Faith against Un-
beleef, Heavenly-mindedness against
Worldly-mindedness; as light against
darkness, heat against cold. As the
Spirit in a man wins, so the flesh loseth
ground. Sometimes the flesh prevails,
and crys *victoria*, and then Paul ex-
claims, and crys, *who shall deliver me?*
Sometimes the Spirit prevails, and sings
Halelujah, *blessed be God through*
Jesus Christ. Lord I beleefe, said
he, *help thou my unbeleef*: So crys
the soul, Lord, I will, help thou my un-
willingness; Lord, I hear, help thou
my deafness; Lord, I remember, help
thou my forgetfulness; Lord I reioyce in
thee, help thou my heaviness; Lord, I de-
sire to have more fellowship with thee,
help thou my backwardness. O Lord,
I see my duty is to glorifie thee, and to
conquer sin, but I cannot do it; I do it,
but I cannot finish it; I follow af-
ter thee, but I fall; I press forward,
yet I faint; I wrestle, and yet I halt;
I profess, yet I apostatize; I conquer,
and yet I am carried captive; I crucifie
my lusts, and yet they revile me. It
is true, there is a *Duel* or *Conflict* in a

nacu-

natural man, but not between the *flesh* and the *spirit*, for they are all *flesh* and no *spirit*; not between the *old* and *new* man, for they are wholly of the *old*, and have nothing of the *new man* in them; that conflict is not from the mind *renewed*, but onely from the mind *enlightened*; not arising from the love of the *command*, but onely from the *fear* of the *threatning*: That contest is between the *Conscience* and the *Heart*, between the *Judgement* and the *Will* only; not between *Affection* and *Affection*, *Love* and *Love*, *Joy* and *Joy*, *Fear* and *Fear*, as in the regenerate. The voyce of *Herods* conflict was this, The Law saith, I must not commit *Incest*, I, saith his Conscience, if you do so, you are condemned, but saith Lust, *Herodias* pleaseth me, and I will enjoy her; here is the *Conscience* only against the heart, but the voyce of *Dauids* conflict was otherwise. *Conscience* saith, *David*, you must not commit *Adultery*, youle sin against the *Law*, and against your *light*; *Lust* suggesteth the sweetness of that sin, and likewise his *Love* to God, saith, I dare not wholly

give my *consent* to this Adultery ; here is not onely *Conscience* against *Affection*, but *Affection* against *Affection* ; in a word, In a natural man there is a *fight* in the *flesh*, but no *fight* against the *flesh*.

Fourthly, *The Ground of the Duel.* These two are contrary, there are contrary *Laws* by which they *Govern*, the *Flesh* draws one way, the *Spirit* draws another ; here is no *reconciliation* of differences, or taking up the quarrel by *Arbitration* ; the *Flesh* gives no *quarter* to the *Spirit*, nor the *Spirit* to the *Flesh* ; the *Quarrel* is to last till *Death* puls down the *Stage*, either *kill* or *be killed*. No man can serve these two *Masters*, the *Flesh* and the *Spirit* ; he that hath served the *Flesh*, may lift himself under, and serve the *Spirit*, but at the same time no man can war for the *Flesh* and for the *Spirit* ; these are two contrary *Principles*, two contrary *States*, and they can never *match* together, though they always *meet* together in the *regenerate*. Every age hath its *peculiar temptation* ; *Fleshly* lusts assail a man most in his *Youth*, in his

his middle age, Ambition and vain glory ; in his old age, covetousness : though the Soul kill one Souldier of the flesh, yet another Souldier takes the field. *The Flesh, like Hagar, will dwell with Grace, with Sarah, till death beat it out of doors* ; the flesh is an ill Inmate, that will not out, till the house fall on the head of it. (*Unum Duellum necessarium quod nobis semper gerendum est, Deus ipse duos adversarios commisit inter se Vet. videl. hominem & novum, carnem et spiritum: hoc non unius horæ aut mensis aut anni, sed totius vitæ est, non coronabitur hic nisi qui legitime certaverit.* Mart. Claf. IV. Loc. com.!. XIIX.

Fifthly, We have the Effect of the *Duel*, That ye cannot do what you would. Sometimes we stand, sometimes we fall ; sometimes we go forward, sometimes backward ; sometimes we foil, sometimes we are foiled : even as it was between the two Houses of *Saul* and *David*, so it is between these two Land-Lords, the *Flesh* and the *Spirit*, when the House of *Saul* grows stronge, then the house of *David*

*Universa
hominum
vita palestra
est: ut vive-
re non vide-
atur, qui se
in virtutum
palestra non
exercet. Bas.*

vid grows weaker, and when the house of David grows stronger, the house of Saul and sin grows weaker ; as in a Well, while one Bucket comes up, the other Bucket goes down ; so in the Regenerate, as the Flesh decays, the Spirit gathers strength ; the full Bucket always ascends, and the empty descends. The Apostle was entered this Conflict, *Rom. 7. 15. What I do, I allow not* ; as if he had said, I am proud, but I would be humble, I am carnal, my love is carnal, my joy is too much carnal, but I would be spiritual ; I fall in my race to heaven, but saith Paul, I dare not stand in my falling, I dare not justify my falling ; And what I would, that do I not ; ah, says the Apostle, I would never dishonor my God, but I do dishonor him ; I would not grieve the Spirit, but I do grieve it ; I would always have my heart where my treasure is, I would always have my conversation and my carriage in Heaven, but I am sometimes as worldly as others, as sensual as others, But it is not I, but sin that is in me. Here we have Paul against Saul, nay Paul against Paul ; these

these are contradictions to *Flesh* and *Blood*.

The second *Duel* is, between the *Soul* and the *Devil*; And you have a famous example of this *Warfare*, *Ephes. 6. 11, 12, 13, 14, 15, &c.* where you have the *Combatants*, ver. 12. *We*, the *Spiritual* man, and the *Powers of the Air*, and *Principalities*. Secondly, We have the *Field*, and that is in the *World*, or in *Heavenly places*, in the *Conscience*, as well as in the *Air*. Thirdly, We have the *Nature* of the fight, it is by *wrestling*, we *wrestle against*, negatively, *Not against flesh and blood*, positively, *But against spiritual wickednesses*, and the *Rulers of darkness of this world*; as far as the *Air* extends, so far doth *Satans Kingdom* extend; the *Devill* hath the hill of us. It is *observable* here, that *God* gives his adversary the *Devil* his *Titles*, they have their *Dignities*, they are called, not onely *Powers*, but *Principalities*. Fourthly, We have the *Weapons*: the *Devil* hath his weapons, fiery *Darts*, violent *Temptations*, furious and filthy *Suggestions*, temptations to

sins on the right hand, temptations to *sins* on the left; temptations to *Pride*, temptations to *Prophaneness*, temptations to *Presumption*, temptations to *Despair*. Sometimes he appears as an *Angel of darkness*, sometimes as an *Angel of light*, but always a Devil, and worse when as an *Angel of light*, than when as an *Angel of darkness*, (*Satan et si semel videatur verax, millies est mendax, semper fallax.*) This enemy is numerous, powerful, a Lyon, Politick, a Fox. Secondly on a *Beleevers* side, there are weapons that are offensive, *The Sword of the Spirit*, *Prayer and Supplication*, which is not mentioned as a peece of *Armor*, but as that which assisteth and manageth all; beleeve and pray, wait and pray, &c. 2. *Defensive*, Here is the *Girdle of Truth* for the Loyns; *Sincerity*, against Lust; the *Brest-plate of Righteousness*; *Holiness* to secure the Heart against *Prophaneness*; the *Shoes of Peace* for the feet; peace of Conscience against doubts; the *Shield of Faith* against *Despair*; the *Helmet of Salvation*; the hope of *Eternal life*; Thus

Thus the Apostle presents a Christian armed *Cap-a-pe*, from the Crown of the head to the soal of the foot. And it is observable, *here is Armor for the Breast, Armor for the Head, &c. but no Armor for the Back; surely, to shew, in this fight there is no place to fly, if we run we are overcome.* Christians are *wrestlers*, and *Warriors*, or *Souldiers*; now we know they *wrestled naked*, and *fought armed*, how can a man be *naked* and *cloathed* together? the *Apostle* will answer, we must not intangle our selves with the *affairs of the world*, so we are *naked*; we must take this *Panoplia*, put on the *whole Armor of God*, so we are *cloathed*. The *Devil* methinks enters the *Lists* or *Ring* as a *Challenger*, and throws *q. d.* over his *glove*, his temptation, and dares any to take him up; he ranges and walks round and round, who dares meet me in the *field*, or look me in the *face*? so the *Aposile* presents him, as walking up and down *like a roaring Lyon seeking whom he may devoure*: Like *Goliath*, he views the *Camp of Israel*, and sends a *Challenge* to the *Champions of God*,
come,

*Diabolus
circumciet
non qua-
rens quem
mordeat sed
quem devo-
ret.* Alap.

come, says this *Goliath*, who will in-
counter with me ? *ile give his flesh to
the Fowles of the Air* ; come, says this
Rabsheka, who will contend against me ?
how many thousands have I slain, by
my might and my power ? Meet me,
says the *Devil* to *David*, meet me, said
the *Devil* to *Peter* ; you beleeve, you
repent, you obtain a pardon ! you might,
says the *Devil*, have hoped for *Salva-
tion* ten or twenty years ago, your
strength to serve God is now *gone*, your
heart is *hardened*, your *glass* is *run*,
your *door* is *shut* ; now who shall be a-
ble to conquer this *Adversary*, and
repel all his *tentations* ? The *Devil* is
not onely a *roaring Lyon*, but a *cunning
Wrestler*, he wrestled with *Job* for his
Integrity, he threw him on the *Dung-
hil*, but he could not throw him into
Hell ; He wrestled with *Peter*, and foie-
led him, he cast him on the *ground*,
but could not keep him *down* ; He wre-
stled with *Paul*, but met with his Match,
Pride wrestled against *Humility*, *Un-
beleeef* against *Faith*, the *love of the
world* against the *love of God*. The
Devil lifts us up *subtly*, to cast and
throw

throw us down on our backs ; lye but on the ground, for an humble Christian is on the ground already, and hath not far to fall.

Thirdly , There is a *Duel* to be fought with the *world*; the world takes the *field*, and under its *conduct* march that Trinity of the world, that *Three in one*, the *Lust of the Flesh*, the *Lust of the Eye*, the *Pride of Life*. These set up their *Standards* in the world, and few or none but wear their *Colours*. The *Pride of Life*, says to *Nebuchadnezzar*, *Absolon*, *Casar*, and all ambitious men, *who follows my Banner, and he shall have Honors and Preferments ?* The *Lust of the Flesh* beats up her *Drum*, and makes *Proclamation* from the *Prince of the Air*, to all the *Sardanapalses*, *Ammons*, *Adulterers*, *who will follow my Camp?* and he shall have *Pleasures*, *Pastimes*, the *Lusts* and *Loves* of the world. Then lastly, comes the *Lust of the Eye*, and *sounds her silver Trumpet*, and says to all the *Judasess*, *Julians*, *Demasess*, *who will troop after me ?* and he shall have *Lands* and *Lordships*.
 Cr at e-
 diler,

Crowns and Kingdoms, the Gold and Riches of the world. (*Habet mundus venator animarum laqueos & jacula, alios telis afflictionum appetit, alios voluptatibus irretire ambit.*) This is but the first *Army* of the world; Then if these be *beaten* or *fly*, there comes up another *Army*, and you have them marshalled, *Rom. 8. 1 Cor. 15.* they are *enrolled* under the *names* of the *Law*, *Persecutions*, *Reproaches*, *Death*; if the world cannot prevail with its *smiles*, it endeavors it by its *frowns*; if not by its *golden* profers, yet by its *terrors* and *Elephants* (as he said;) this *Enemy* assails us by *Prosperity*, and then by *Adversity*. What is this world but a race or course full of troubles? *It is a Field, wherein is much Cockle, but little Corn; It is a Garden, wherein are many weeds, but few flowers; there is not a Rose but it hath a thorn, nor a Gourd but it hath a worm.* The World is more *dangerous*, probably, when it *flattereth*, than when it *forceth*, when it *allures*, than when it *railes*; As *Judas* by a *kiss* betrayed his *Master*; so the world is a *very Judas*, and who can

Quid est
mundus nisi
Agon ple-
nus certae-
minum?
Ambr.

can either *flie* from, or *foil* the world ?
O Lord ! where shall we walk but upon
*snare*s ? there are *snare*s *abroad*, and
*snare*s at *home*, *snare*s in our *Closets*,
*snare*s in our *Consciences*, *snare*s in the
World, *snare*s in the *Congregation*,
*snare*s in *Preaching*, in *Praying*, in *Wri-*
ting, in *Reading*. Who hath courage
to *fight* ? who hath Power to *conquer* ?
If Satan threw *Adam* in his *strength*,
how shall we throw Satan in our *weak-*
ness ? What little cause have we to be
proud of our *Holiness*, when our *first*
Parents who had no natural lust were
foiled. What is our *strength* to their
strength ? As *Alexander*, when the
Milesians boastingly shewed him the
Statues of their *Wrestlers*, that were
Victors in the *Olympick* and *Pythick*
Games, said, *Where were those vast*
bodies, when the *Barbarians* laid waste
your City ? So hath the Devil often said
to *Professors*, what, you *conquer*, and
overcome ? *Where was your strength*
and confidence, when I threw your
Father Adam, and *Mother Eve* in
Paradise ? (*Non sic te expectat De-*
us certantem quomodo te expectat e-
ditar,

ditor, si forte *Athleta* sis in *Amphitheatro* ille tibi *premium* dare potest, si viceris: *adjuvare* te *periclitantem* non potest, Aug. in Ps. 30. But yet we must enter the *Lists*. *Jacob* was a man of contention and wrestling from the beginning, contention with his Brother in the birth, contention for the *Birth-right*, contention with the Angel for the *Blessing*, contention for his *Wife*, and *Wages*, with *Laban*; now *Jacob* was a typical man, his name was *Israel*, and he was a pattern to the *Israel* of God. Though we are *weak* yet God is *strong*; though out of *Christ* we can do nothing but *undo* our selves, yet in *Christ* we may do *al things*. In him we are *more than Conquerors*, and blessed be *Christ* that giveth us the *victory*. Though lust in the regenerate, be miserable, because it disquiets the peace of the Soul, yet it is not *damnable*, because, though it *bring forth* sin, yet it doth not *bring it up* to perfection. *Christ* is our *Captain* to lead us; yea, he is our *Second*, *συνμαχός*, Our fellow *Combatant*, that fighteth against sin in us by *Grace*; Look what he did, what

what contradiction he endured, lest you be wearied in your minds; Look what he promised, a victory against our lusts, and a Crown after our victory. Look when he cometh, he is even at the door; The *Duel* shall not last for Centuries of years. *Jacob* was a man of like passions with us, and let us be men of like patience as he was. As we say, That man that prostrates the Devil, conquers all his followers his Lusts; So, be but a Prince with God, as *Jacob* was, and you conquer the Devil and all. He that fears God, need not fear the *Flesh*, nor the *Devil*, nor the *World*. (*Diabolus est λέων ὠρνούμενος* Christus λέων ὁ ρούμενος. Hark! how the Apostle *Paul*, in two places especially, triumphs over his spiritual Enemies, *Ro. 8*. We are more than Conquerors, ὑπερνικῶμεν, through *Christ*, that is, more than all the *Alexanders* and *Casars* in the world could ever say. How, more than Conquerors! Yes, for in *Christ* the Saints are perswaded they shall conquer before they combate. And secondly, They know they shall remain Conquerors, when once they have got the

Bonum Agonem subituri estis in quo Agonizetis Deus, Xystarches Spiritus sanctus, Corona, Aeternitas. Ter. ad v. Marc.

the victory. Then he gives a challenge, ver. 34. *Who is he that condemns? why blessed Paul? the Law condemns thee, and the World condemns thee, and thy Conscience condemns thee; well, saith he, I care not for that, Christ hath died, yea rather, he is risen again, and sits on the right hand of God; why, might the Devil say, what was Christs victory to you? his conquest to you? What? much, his death was my death, his triumph was my triumph; he maketh intercession for us: Mark that Devil! He is fighting for me in Heaven, while I am fainting on earth. Satan, conquer Christ, and I am your Prisoner, pull his Crown, if you can, off his head, and never let there be a Crown put on my head. And so he takes a further survey of his Enemys, and their weakness, ver. 35. *Who shall separate us from the love of Christ? Tribulation, Distress, Famine, or Sword? will they? no, I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature**

creature shall be able (let them do their worst) to separate us from the love of God, which is in Christ Jesus our Lord. (*Athleta sumus legitime certandum est ante ad bravium contenditur, postea ad coronam, gravis estus solis, sed speciosa tolerantia, ibi colligitur pulvis, ubi palma proponitur, nemo nitidus coronatur, pulverulentum decet victoria. Ambr.*) The second place you may read in 1 Cor. 15. the latter end, as the Apostle saith, pray always, so I say, wrestle always, never let us give over wrestling against pride, till we get humility; never give over wrestling against hardness of heart, till we get tenderness.

There is a *Fourth Combate* of Sion against the world, against *Antichrist*, of which you may read a famous description, Rev. 19. 12, 13, 14, 15, 16. before I speak of the power of Prayer against the publick enemies of the Gospel, I shall briefly, because of such an opportunity speak of the vanity and madness of *Duels* or single *Combates* between man and man.

It was an old custom, that men, for

V

trial

trial of their Titles, or to purge themselves of some defamations, would hire their Champions to try it out at sword's point; and a continued practice for men to challenge one another into the field, and that upon slight or small occasions, they being afraid to be accompted Cowards with men, and therefore are proudly bold with, and daring to God. The Romans and Albans did set out each of them three Champions, that by their adventure, the general cause of both Nations should be swaied, which of them should have Dominion over the other, and which of them should be in subjection.

The first challenge of *Duel* wee find, saith *D.H.* in his contemplations, came out of the mouth of an *Uncircumcised Philistin*; yet was that in open war, and tended to the saving of many lives, by adventuring one or two.

Occisor lethaliter peccat, & occisus aeternaliter perit.
B. ad milit.
Temp. c. 2.

This *Duel* between *David* and *Goliath* was doubtless, by a singular instinct of God, to glorifie his power, and to make *David* (a type of Christ) more famous; and whosoever imitateth, nay, surpasseth him in *Challenge* to private *Duel*,

Duel, in the attempt partaketh of his *uncircumcision*, though he should *overcome*, and of his manner of *punishment*, if in such private *Combates* he cast away his life. There are three arguments against this practice among *swaggering Gallants*.

I From the consideration of the *Law of God*, or of *God*; for such a trial is to go from the *ordinary* lawful way, and to take a way that is *unlawful*, and so to do evil; but we must not do the *least* evil of sin, to avoid the greatest evil of *punishment*. The only lawful way for *conviction* in doubtful cases, being either from the *confession* of the *Delinquent* himself, or the *testimony* of *Witnesses*; for things hidden and unknown, are to be left to him that is, *Kaphorvatus*, the searcher of hearts.

Many times these Quarrels proceed only from revenge; now it is the *Prerogative* of God to revenge; *vengeance is mine*. We cannot challenge men but we must challenge God, who justly challengeth to himself both to take *vengeance* and to give success, 1 Joh. 3.

12.15. *No murderer (as Cain) hath eternal life. Cain was the Devils Patriarch, and yet, though he be dead, I wish he did not live in his Heirs and Executors.*

2 From the consideration of the Devil. He is called a murderer from the beginning, yea, as soon as the Devil (as a Devil) had a beginning, he was a Murderer. This roaring Lyon delights in blood, and is the Instigator to these Monomachies, and thus at his pleasure taketh two at once in his net, the Murderer by his sin of murder, and the Murthered by his sin of hatred, wherein he dyed. It is here as in a Cock-pit; for as there the Master of the Cock-pit, or one that hath Cocks, sets two Cocks a fighting, on purpose to make him sport, and when he hath suffered them to fight to the death of one or both of them, he Sups with their bodies; So the Devil abets such cruel Conflicts, that he may feast himself with the souls of the Combatants in his Parlor in hell. They write of Phydias, that he painted the image of Minerva, and his own image so cunningly together, that

Quam
multi sunt
qui clavum
ejus sanguine
rubentem
Abelis, ut
rem sacram
adhuc circumferunt
& venerantur. Buch.

that none could deface or *mar* the *image* of *Minerva*, but he must likewise deface and *mar* the *image* of *Phydias*; neither could any *mar* the *image* of *Phydias*, but he must also *mar* the *image* of *Minerva*: So the Lord hath so cunningly and curiously *interwoven* or joyned his *image* in man, that whosoever *mars* his *image* defaceth the *man*, and whosoever kills the *man* defaceth his *image*.

Thirdly, From the consideration of the *Combatants*, of their folly and guilt; These sin not onely against God in presuming on their *strength*, but also against their Brethren in seeking their *destruction*, and against themselves by a voluntary thrusting themselves into *danger*, without any *necessity* at all. And it may be very unequal, he that is worthy to be *condemned* being strongest or most expert in the use of his weapon, and the *innocent*, weakest, and most inexperienced. Further, *If thou art slain thy self, thou dyest a murderer, and if thou prevail thou livest a murderer; but whether thou live or dye, conquer or be conquered, it is not good*

to be a Murderer. And lastly, It is found for the most part by experience, that the Challengers are worsted, as appears in the case of Abner and Joab, Asahel and Abner, Abishai and Ishbabinob, Sibbechai and Saph, 2 Sam. 23.5. &c. (*Insaniunt plane illi, qui ut generosi nomen retineant, homicide cognomen non reformidant, qui ut falsa infamia suspicionem fugiant, in ipsum in Gehenna barathrum insiliunt.* Daven. in Col. c. 3. v. 13.)

Christians, prevail with the Almighty, and you are in some sense Almighty, for so saith the Apostle, *I can do all things, but, through Christ that strengthens me.* How admirably doth the clay-Creature by faith prevail with the great Potter & Former of all things! Prayer is Stons Messenger, and Post, and flies up to Heaven in a moment & brings supplies for the Church; it marcheth through all the Armies in Europe, and over all the quarters of hell, without let or molestation, and scorns to be retarded by Guards, or hindered by examination; *My cry, says the Prophet, came before God, even into his ears, Hab. 2. 1.*

*Preces
Christum
licet festi-
nantem re-
morantur.
Mat. 20, 32*

The

The push of Moses prayers did more than all the Pikes of Israel. Prayer is Sions Orator and Ambassador to plead and prevail with God. Prayer puts challenges on God, and dares him *q. d.* to a denial; *Why hast thou made us to erre from thy waies, and hardened our hearts from thy fear?* Ei. 53. 17. chides the Lord; *I cry, O my God, in the day time, and thou hearest not,* Psa. 22. 2. It puts Queries to God, and will have them all answered; *How long wilt thou forget me, for ever?* Psa. 13. 1. How are the bowels of our God turned within him at the weeping and tears of his crying Church? *Jer. 31. 20.* Prayer awakens and jogs the Almighty, when he seems to sleep; *Why sleepest thou, O Lord?* Psal. 44. 13. When the wheels of Providence stand still (*q. d.*) prayer oyles them, and puts them into motion. It engaged God to divide the Red Sea, and to break open the prison doors for Peter and Paul. (*Oratio hominis est res omnipotentissima, Luth. Hyperb. Oratio est telum quo vulneratur cor Dei. Ambr. in Cant.*) Prayer, like the wind getting into the bowels of the

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earth,

earth, will make *Earth-quakes* in the Territories of *Babylon*, and like a *Pioneer* undermine and *blow up* all the designs and *Babels* in the world. *Prayer will make all the Devils in Hell, and enemies to Sion on earth, to strike sail, for it hath q. d. Omnipotency it self under its lee.* (*Edesia totum mundum sanguine & oratione convertit. Luther.*) It were better to have all the Spears, Bows, and Ordnance in the world against us, than to have an Army of Prayers, or to have prayer in arms against us. *Armes, and Armies, and Armor, cannot pull down Antichrist without Faith and Prayer, but faithful Prayer can pull down Antichrist without them. Generals cannot fight with lame and sick Souldiers, but the prayers of lame, sick men, have done more in war for the interest of Christ, than an Host of an Hundred thousand men. Saints, fear not to lose the day, when Christ shall take the field! While Moses held up his hand, Israel prevailed; While Sion cannot lift up a Spear against Amalek, yet it is sufficient if they can but lift up their hand, the victory*

*Oratio quædam
per quædam
persona ad
Deum in-
trat. Aug.*

victory is theirs. Prayer can put a reeling and tottering on the Kings Courts, *Prelats, Pilates of Babylon,* and, like *white Gunpowder,* can destroy *Babylon* and make no noyse. Prayer can *yoke* all the Swords in *Europe* against the *Scarlet whore* and her Paramors; and though she hitherto hath been *grinding the faces of Sion*; yet to bring *Grice* q. d. to the Lords *Mill*, the poorest Boy or Girle, if he be but a *Jacobine*, can do more to *lift the King of Saints* into the Throne, than all the Powers and *Potentates* on this side Eternity can do to *keep him out* of his Throne. Prayer cannot be conquered, untill Christ with whom it is *potent* and *great* be conquered. Prayer sets Christ in the *front* of the Battel against *Hell*, and saith, *Devil, beat Christ, and you beat me*, take *Omnipotency captive*, and I am your *Prisoner*. Prayer hastens the *nuptials* of the *Bride* to the *Lamb*; and though now *Hypocrisie, Unbeleef, &c.* forbid the *Banes*, yet the *Match* goes on, and they cannot hinder the *Marriage*. *Our Father,* and *thy Kingdom come*, are the strongest weapons in the world, they thunder and
lighten

lighten in Satans Regions, and his followers cannot but both hear their report and feel their power. Prayer will pull down that in an hour of the Devils Kingdom, which he hath been building for several ages. (*Preces sunt bombardæ & instrumenta bellica Christianorum.*) It will ere long enkindle those fires in the world, that neither can ever be extinguished or repaired. Prayer, though it made not the world, yet it shall unmake it, and set up a new Heaven and a new Earth. A Saint may not fear the Devil though he meet him in the dark, if he be armed with Faith and Prayer.

He that hath God on his side need not care whom he meets in the face. Prayer is Sions scaling Ladder. It is true, an Angel brought Peter out of Prison, *Act. 12.* but prayer first stirred the wheel in heaven, *vers. 5.* Prayer was made without ceasing to God for Peter by the Church. I have heard of a young-man that had bargained with the Devil upon some condition, and he should have his soul, the Indentures were drawn in his blood, but God disposed the heart of Luther and other Servants

Servants of the Lord to pray together for him, and while they were earnest with God for the deliverance of the prisoner of Satan, Satan was so nettled and stung with their zeal, that he was forced to come flying by the window, and threw in the Indenture amongst them, as much as if he had said, *I cannot stand before the power of Faith and Prayer.* Prayer we see is not onely a charm to bind, but a whip also to torment this *Leviathan.* Athanasius by his prayers hindred the proceedings of the Devil in the Churches Enemies, they took off his Charriot wheels that he could drive his plot no further. When Devils and men conspire and consent against *Sion*, prayer, under Christ, hath the Prerogative, yet, of a negative voyce. The keyes, q.d. of Heaven and Hell hang at the girdle of Faith and Prayer. (*O admirabilem piarum precum vim! quibus cœlestia cedant, hostes terret manus illa, quæ victoria sua trophæa in ipsis cœli orbibus figit.* Buch.) Du baron prettily brings in David answering Goliath his Challenge.

Goliath.

Goliath.

*Come ten, come twenty, nay, come all
of you,
And in your aid let your great God
come too.*

David.

*The odds is mine, Villain, I scorn
thy boasts,
I have for aid, the Almighty Lord of
Hosts.*

Rev. 19.6. *I heard as it were the
voyce of a great multitude, and as the
voyce of mighty thunderings, saying,
Alleluja, for the Lord God omnipot-
ent reigneth. This is the Hosannab
Rabbah, as the Jews call it. It is re-
ported, that the old Brittons marching
under the conduct of one Germanus,
who came over from France to subdue
the Pelagian heresie, did obtain a victo-
ry against the Saxons, which victory
(because of their singing Hallelujahs in
the Battel) they afterwards termed
Victoria*

Victoria Hallelujatica, the *Halleluja* victory. This Victory will ere long be sung again over *Sions* enemies ; When God shall open a door to burn the flesh of the *Scarlet Whore*, there will be a famous occasion to cry out, as some Souldiers did some years since, *Now for the fruit of Prayer.* The witnesses have a flame at their lips, fire proceeds out of their mouths, which devours their enemies, Rev. 11. 5. which many interpret to be their prayers ; *In hoc incendio uruntur Dæmones.* The Enemy ly and level their designs against *Israel*, but Prayer dismounts them, and turns their *Artillery* against their own breasts. How confident in God may his *Jacobs* be ? till the Devil and the malignant *World* can throw *Christ* down from his *Throne*, they cannot cast *Sion* out of the world. It is the *Prophets* character of a *Jacobine*, He dwelleth in the secret of the most High ; they must conquer God before they conquer him ; they may strike at, but they can never distress *Sion* till they q.d. strike thorow God. *Sion*, though she be not properly invulnerable, yet she is
ible.

*invincible. Qui Jacobum impetit
Deum petit.*

*Preces e-
lectorum
sunt Deo
colloquia.*

Wherefore now let *Jacob* wrestle again, and reason with his God. Humbly ask the Lord, Whether he can see his *Sion* even a *shipwrecking*, and yet not throw over a *Plank* to her? his children a *swouning* and *fainting* under their *temptations*, and not give them a *Cordial*? his Spouse a *dying*, and not once labor to visit her with *Salvation*? Can the *Shepherd* be content to see the *Wolves* to worry his tender *Flock*? and the Father love to behold his children to *hate* one another? Dearest Lord! is not thy *Glory* dearer to thee than it can be to thy Spouse, and shall she be *sollicitous*, and wilt thou seem not so to provide against thy *dishonor*? Is the *Crown* of the Lord glistering enough on his head in the eyes of the *World*? Hath our *Jesus* the *purchase* and full *procurement* of his *blood*? Hast thou left thy *compassions* to, as well as the *infirmities* of thy *Body* behind thee on earth? Is our *Joseph* in *Heaven*, where there are *Barn-fulls* of *Glory*, and *Provision* enough;

nough, and shall thy Brethren starve for want of *Crumbs of Comfort* from thy Table? Are thine *Affections* altered with thy *condition*? and doth the Lord *trample* under his feet his children, while he is now in his glory, whom he counted as the *apple of his eye* in the days of his sufferings? Shall we give over praying, for the *opening* the blinde eye, and softning the hard heart? Shall we fall *asleep*, and *urge* thee no more? Shall we pull our hands from thy *Plow*, and our *necks* from thy *Yoke*? will the Lord dispense with our *lukewarmness*, and *wink* at our *Apostacy*? Is it not thy *grief* to see thy Spirit so *grieved*? to see such noysom *weeds* and errors to grow in thy *Garden*, which thou so much *regardest*? And so much *back-sliding* after the profession of so much *Reformation*? Shall wee see *Sion* bleed to death, and never ask *balme* more?

Hath not the Lord said, *His Mountain shall be set on the top of all Mountains*, and *that Jerusalem shall be made the joy of many Generations*? Is not this the *hand* of the Lord, and his

*Cui magis
de Deo,
quam Deo
credam?*

his own *broad Seal*? How long doth thy Chariot wheels stay? Hath our Lord Jesus *bled to death* for his Saints, and will he now suffer them to *bleed to death*? Doth he love to see the face of his Church *beautiful*, and will he never wipe off the *tears* of blood that yet are trickling down her cheeks? Is the Lord angry at the *Prayers* of his people, and is he not angry at the *Blasphemies* of his Enemies? Art thou offended because we *pray* for *Sion*, and wilt thou not be offended if we should not *pray*? Is it not yet dark enough, that yet the *day* doth not dawn? because it is said, *at evening time it shall be light*, and *at midnight there was a cry made*, *Behold the Bridegroom cometh*. How many steps more will the Lord fetch, before hee *turn* about and shew us his face? Have we already the *first fruits*, and shall we never have the *Harvest*? Hath *Sion* often made *Land*, and said, now we are come to our *Harbor* and *Rest*, and shall we be driven into the tempestuous *Ocean* again? Is not our *dross* separated from our *gold*, that yet we
are

are not taken out of the *Furnace*? Are we not yet *holy enough*, that we are not delivered? or are we not yet *ripe enough in sin*, that we are not perfectly destroyed? Will the Lord comfort us *mourning*, or enliven us *dying*, or raise us *when buried*, and in our graves?

O Lord! Though thou *dishonorest* thy people, yet wilt thou *disgrace* the Throne of thy glory? Will not the Adversary say, Surely, if God in love had begun thus to *build*, he would have gone on to *finish*? Though we are *trampled under feet*, must thy *Christ* be trampled under feet? Though his *Body* hath deserved to sit on *Dung-hills*, and lye in fetters of iron, yet our *Head* hath merited to sit on a *Throne*, and to have the liberty of his Spirit in the world. Though our *prayers* are *rejected*, yet wilt thou not *fulfill* thine own *Promises*? we humbly confess thou hast a *royal Prerogative* to *save* and to *destroy*; but O Lord! art thou not bound in *Covenant* to set up thy *Son*? and if thou makest not *hast* for his glory, will not the world be ready

*Preces fundimus, cœ-
lum tundi-
mus, miseri-
cordiam
extorque-
mus.*

to say, the Lord is gone back of his word? Is it only Free Grace and Mercy, and not also Justice, and Righteousness, for our God to justify condemned sinners, and to sanctify prophane Conversations, and to carry on the building of the New Jerusalem to its desired perfection? Doth the Lord seem to cast us off, to see whether we will indeed cast him off? or hide himself, to see whether we will earnestly seek after him? Because his smiles have not caused us to love him, will he now frown on us, to make us to fear him? are the golden days of his spiritual presence gone; and not to come, as we hoped they were? that we should rather put mourning on our backs, than take Harps into our hands. Because England hath been perfidious and perjurious to God, will God now break his Covenant of Faithfulness with England? Shall the unfaithfulness of man make God unfaithful? Did the Lord, of old, wait to be gracious, and will he now wait till we are gracious? Was the Lord wont to be found of those that sought him not, and will he

not

not be now found of those that seek him? Wilt thou not pardon our Hypocrisie, Pride, Passions, and Profaneness till we repent, and wilt thou not graciously give us an heart to repent of those evils? Shall the *new Heavens* and *new Earth* never be built till we are fit Inhabitants? And shall disconsolate *Sion* never be ransomed from her spiritual *slaveries* and distractions till they are worthy to be *ransomed*? Is not the *price* of her Redemption already paid, and will the Lord seem to require the *debt* again?

O Lord! are we so far gone from thine house, like *Prodigals*, that either we want an *heart* to return, or an *hope*, if we return, that our *Father* will accept of us? Art not thou the *God of Peace*? Is not thy Son the *Son of Peace*? thy Spirit, the *Spirit of Peace*? thy Gospel, the *Gospel of Peace*? and shall not thy Children be *Children of Peace*? is *Christ* in one of his followers, against *Christ* in another? is *Christ* divided? *Blessed Father*! how shall the world know we are thy *Children*? if we have not thy *Image*? thy *Servants*,
X 2 if

if we wear not thy *Livery*? Will the *World* be convinced by our *Divisions*, that thou art *Love*? Thy people see not so much *Prophaneness* in the world, as the world sees passions amongst thy people. We censure and condemn them for not agreeing with thy people, while they see thy people agree not amongst themselves. Ah Lord! If charity were the onely badge of thy Disciples, how few *Disciples* would our Lord and Master have in the world? is this a time onely to pull down, and not at all to build up? to cast away stones and to divide, and not to gather stones to raise thy Temple? is the Providence of God resolved that no more *Stories* shall be built in his *Sion*, till one stone be not left on another in *Babylon*? are not our soars searched enough, that yet thou pluckest away the *Plaisters* thy poor people apply to their wounds? Is thy *Israel* in the midst of the *Red Sea*, and is *Pharaoh* at their heels ready to swallow them up, and cannot *Israel* be perfectly delivered, till the *Sea* be perfectly divided? Hath *Sion* been travelling with *Reformation* these many

*Deo nihil
impossibile:
est nisi quod
non vult.*

ny years, and even when thy people are ready to welcome it into the world, and to name it *Glorious*, must it enter into the *womb* again? Is it our indiscreet *importunity*, that hath hastened to bring it to the *birth* before the Lords time and day, and therefore shall there be no strength given to *bring forth*? Are the grounds of our *fears* not onely from thy secret or open *Enemies*, but also from the vain conversations of the Professors of thy Name; and indeed, how ready have we been to censure the *persons* and condemn the *practises* of others? and to say there goes an *Oppressor*, an *Apostate*, an *Hypocrite*; so, as if there were none of those lusts in our *hearts*, which are visibly reigning in others *lives*. Will the Lord consume their *Gold* and *Silver*, as well as the others *Hay* and *Stubble*? pull down many of their works, before he set up his own? Or wil the Lord further suffer *worms*, and no men, to *reason* with him?

O Lord! are we partly brought out of *Egypt*, and shall we want the *cloud* of thy *presence*, because, that either we long to go *backward*, or fear to

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O Lord! are we partly brought out of *Egypt*, and shall we want the *cloud* of thy *presence*, because, that either we long to go *backward*, or fear to

go forward. Must thy children begin to spell their A, B, C, and go again to School to learn what Mortification, and their first love mean, before they take out further lessons of experience of Faith. Wretched England! How many sins do we make, that our God did never call sins? and how many Articles do our passions put into the Creed, which thou didst never enjoin to be beleaved for Salvation? How have one form of thy people been trampling and triumphing over another? whiles mostly they have been rubbing Mint, Annice, and Cummin, neglecting the Salvation of souls, and the advancement of thy Sons Kingdom amongst us? when will the Candle of the Almighty shine on the heads of thy people, as of old? when shall the name of thy Son be poured out as a precious ointment, that the Virgins again may love thee? O Lord! let us be thy Patients, though thou woundest us; Let us be under thy rod, rather than we should be out of thy Covenant; rather than we should sleep to death. sound thy Trumpet, beat thine Alarm;
if

if thou shouldest not administer
physick to us, our *Disease* were
desperate. Thrice happy will that
storm be that shall drive us to our Har-
bor. *We will not appoint thee the Rod*
to lay on our backs, onely we intreat,
that when thou purposest to strike, first
break our hearts before thou breakest
our backs; rather than we should not
have thy presence, let us, with the three
children go into a furnace; thy Son,
let us with thy Disciples have a storm;
Rather then we should not be thy chil-
dren, whip us; thy Servants, beat us;
thy Spouse, chide us; thy Friends,
frown on us. Ah Lord! Those that
lost their blood together, cannot now
shed tears together, those that fought
together in the field, can scarce now
pray together in a family.

καλὸς ὁ κί-
νητος αὐτο-
μαλίνων
Θεὸς. Clc.
Alex.

Blessed God! If it be thy will, sound
a retreat speedily to these disorders;
Let some publick Enemy of thy Sons
Kingdom abroad come upon the Stage,
that thy Saints may one and all engage
together both their prayers and their
persons against him; that *Sion* may be
terrible as an Army with Banners; that

Hinc Syn-
cretismus,
& Synchri-
stianismus.

the Brats of *Babylon* may come and worship before her feet, and know that thou hast loved her. If the building of *Sion* may not go forward in this age, Lord let it not go backward; if with *Solomon*, we may not build thy *Spiritual Temple*, let us at least, lay up stuff for the building of it (with *David*) in the next generation. If the Lord had never smiled on us, we could better have born his frowns; if we had not known what the presence of his Spirit, Wisdom, Glory had meant, in *England*, we could better have born his absence; Our darkness is now the greater, because that our light formerly was so great. How dolorous is it to consider, that we that have been brought up in *Scarlet*, should imbrace *Dunghils*? And that *England*, that was the terror of the Lord to the Nations round about us, should so much be a scorn unto them, and a terror one to another? You that are Gods *Jacobs*, up and be doing; surely, we have little love to, if we have not a sigh, a tear or two, for *Sion*. If ever you would rejoyce in *Sions deliverance*, pray for it.

it. Faith and Prayer are *Sions Grana-*
does, and truly make her the *Thun-*
dering Legion; onely take heed of coun-
terfeiting these heavenly Ordnance and
Artillery with the wicked *Emperor*;
these weapons are not *artificial* but *in-*
fused. Methinks I hear *Faith* and
Prayer say, Saints in *England*, be *pati-*
ent and persevere in the holy and sincere
profession of the Gospel, though your
God be long before he come, yet he
will certainly and comfortably come.
Endure reproaches, *hold on, and hold*
out, notwithstanding your *doubts* and
difficulties, your *trials* and *temptati-*
ons. Though your way to *Paradise*
be dirty, yet the *Tree of Life* in the
midst thereof, the Rivers of divine
pleasure, and *Gates* of pearl, will rich-
ly make *amends* for all. Be beleeving
in prayer, and in this age especially. If
once, with *Jacob*, you prevail with
God, you need not fear all the world.
If any thing in the world can *perswade*
the Lord to *preserve* a Nation, it is
Prayer. Prayer hath often met God, as
Abigail did *David*, and moved him to
put up his Sword. *Pharaoh* being
plagued

plagued with *Frogs* got the man of God to pray for him. and *Exod.8.13.* *The Lord did according to the word of Moses.* And the Lord obeyed the voyce of a man. It is plain, that *Moses* did according to the word of the Lord, but it is strange that the Lord should do according to the word of *Moses*; yet it is so; *If Moses will do according to the word of the Lord, the Lord will do according to the word of Moses; If we keep his precepts, he will fulfill our prayers.* God repenting once that he made man, was resolved to destroy him from the face of the earth, yet when *Noah* built an *Altar* and prayed to God, the Lord, *Gen.8.* *smelled a savor of Rest, and said, henceforth I wil not any more curse the earth for mans sake.* God was once so displeased with his people, that he said flatly, I tel you truly, I will deliver you no more; yet when they asked a Deliverer of him, *Judg.10.* *His soul was grieved for their misery, and he gave them Jephtha.* Therefore when God hath resolved on a Nations ruin, he shuts his doors against Prayer. The Prophet complains, *Lam.3.8.* *He shutteth out my prayer,*

prayer, (q.d.) God will not suffer his Favorite, Prayer, to speak with him. *It is a royal way for a Prince to correct the injuries of another Nation that is inferior, to deny their Ambassadors audience.* Pls. 30.4. *How long will God be angry? but with his people?* that is not all, *with the Prayers of his people?* God is oft pleased to be angry with prayer, Jer. 15.1. *Though Moses and Samuel stood before me, and intreated for this people, yet ile cast them out of my sight,* (q d.) You think to hinder me now as you were wont to do; you will send out your old friend Prayer, and if you cannot pray enough your selves, you will procure aid from my friends *Moses* and *Samuel*, but you shall not prevail, I will destroy you; the best means shall fail you, therefore all means shall fail you. *To resort to other means after prayer, is to fasten an Anchor with a twined thread, which hath broken a Cable, or to think to conquer an Enemy with a Bulrush, when we could not with a Cannon.* In vain is God attempted by Power, or solicited by Prayer against his own mind. And as God will not
some-

sometimes be *intreated*, so he ought not at any time to be *questioned*. But I hope the Lords door is yet to be opened to our *knocking*, and his *ears* to our *crying*. And because in this age so many prayers are frustrated, be sure to pray that you may be heard. I intend not a *Common-place* of Prayer. Briefly,

First, be sure to limit your prayers according to the *Revealed Word*. Let us pray that Gods *Will*, not that our *Wils* may be done, as that *Jacobine* did; *Lord let my will be done, and mine, because thine*. We often ask, and miss, because we ask amiss. *Your Father oft gives that in anger, which he would deny to give if he were pleased*. Its better to be without *Quails*, than to *surset*, to have either a long *de-lay*, or rather a full *denial*, than an answer in *wraith*. The *contradictions* by God put to the prayers of the *Saints* in this age, is one of the greatest wonders of the age. Our hearts are oft (as the Spirit of God saith) like *crooked Bows*, and no wonder the Arrows we shoot are lost, when many times we never aim at the

the *mark*. We must take heed of praying *backward* with *Jonah*, who, rather than he would be accounted a *false Prophet*, cared not so much for the *salvation of Nineveh*, as for his own reputation. Says he, *was not this my saying?* one would have thought that the *salt Sea* should have washed away those *briny humours*. Take heed of the *heady prayers* of the *Disciples*, *Cause fire to come down from Heaven* (q.d.) these are *Rebels* to thy interest, we have preached the word of *Life* to them, and they *scoff at*, and *scorn us* for our labors; surely, O Lord! if they were thine *elect*ed they would have *beleev'd* ere now; they have *sinn'd* against their own *light*, and against the *revelation* of thy *love*, they are finally *impenitent*; Lord *consume* them; But these were *hot spirits*, and *Christ cools* them, *You know not of what spirits you are of*; *Joh. 15. 7.* you have not the *persons*, and therefore it is not convenient you should have the *prayers* of *Elias*. *Every one that rides in a fiery Chariot, is not an Elias.* (*Non petitur in nomine salvatoris quicquid petitur contra rationem salutis,*

salutis. Lastly, Let us beware of *sinister* prayers, not to write after that copy, *Lord, when thou comdest into thy Kingdom, let one of my Sons sit on thy right hand another on thy left.* At the left hand of Christ! Surely she did not know for what she prayed, for none but Goats shall stand at Christs left hand. The rule of our prayers is not what *pleaseth* our apprehensions, but what is correspondent to, and agreeable with the *Revealed Word.* (*Οὐ τὸ τι εὐκταῖον ἐπιδὲ πάντα τῇ ἑαυτῇ βουλῇ, ἀλλὰ τὸ ἐκείνου δὲ μάλιστα τῇ ἑαυτῇ φωνῇ.* *Plato III. de legibus p. 811.*) That which is glorious in the eyes of a man, nay, of a good man, is often abominable in the eyes of God. Pray for nothing but what God hath promised, if ever you would have God to perform what you pray for. It is better to beleieve that the Will of God shall be fulfilled, than to behold our own wills fulfilled. The Saints in this age justly condemn the former Generation, for doing that which was never commanded; and I beleieve the next Generation will as justly condemn the Saints in this age, for

beleieving

*Deus non
dando, dat
nobis, &
nos non ac-
cipiendo, à
Deo accipi-
mus.*

beleeving some things which were never promised. The Intercession of our Lord Jesus is a censer of gold, and can we desire him to offer up our drossie prayers for Incense? they are often filthy in our sight, and how can they be sweet in his Fathers nostrils? Many of Sions Petitions are now in the Lords accompt but waste paper, and at the last day shall never be seen hung on the file in Heaven; and indeed how can they speed? when (our consciences bearing witness) they are neither worded by the Scriptures, indited by the Spirit, nor subscribed by a bleeding heart. (*Eodem modo sunt omnia pretendenda quo modo sunt promissa. Aut prater verbum petis, aut non propter verbum petis.*)

Secondly, Be sure to pray, not only for love but in love. It is true, that Love is a stately Garment to be worn by the Lords children in their Mansion house of Glory, but you must not put off this Garment till that day, as the world doth Holiness; Oh say they, holiness is for Heaven. Love, and not Parts; Love, and not Praying; Love, and not the parti-

*Non debet esse simul-
tas inter eos
qui sunt fi-
mm.* participation (visibly) of the body and
 blood of Jesus Christ, is the *badge* of
 a Disciple of Christ: *By this shall all
 men know ye are my Disciples, if yee
 love one another,* Joh. 13.35. Said he,
 that was as much for *Faith*, and more,
 than any of his followers. Christians,
 Love is *asleep*, (I hope not in a dead
 sleep) for shame *awaken* it; Gardiners
 speak of an Herb *Love lies a bleeding*,
 and if ever that Herb grew in *Sions Gar-
 den*, it is now; Oh *revive it!* *Hosius*
 was so in love with *Charity*, that he
 thought there was no other *Word of
 God* than this of *Love*. But oh! that
Love were by many (at least in their car-
 riages) accounted to be a *Word of God*.
 I know there is a kind of *unity* amongst
High-way-men, or else their Trade of
 Robbery would fall. And that love is
 often pretended against *Faith*, and oftner
 against *Holiness*. The *Souldiers* that
 were for the *crucifying* of *Christ*, were
 not (g.d.) for the *crucifying* of his
coat; they *tore his Body*, and yet kept
 his *Coat whole*; but not out of love
 to *Christ*, but out of love to themselves,
 every one of them would fain have had
 it

it all. The *Souldiers* had not *Christ*, but they had his *Coat*, and shall *Christians* have *Christ* and not his *Coat*? the *Body* and the *Garment* must go together. Never expect your *Sacrifice of Prayer* should be accepted, til it be salted with *Love*. *Love* knows no difference between party and party, but owns all as *fellow-members* that are partakers of the influence of the *Head*. Remember, That the *Father* will not agree to answer the prayers of his children that disagree. God will answer the prayers of one childe for another, but not of one child against another. If thou bring thy gift to the *Altar*, and there remembrest that thy Brother hath ought against thee, (where by brother, in the lowest kind, you must not (as some do) understand, men of the same Opinion, but men of the same Faith in, and same Communion with God), Secondly, It is not said, if thou hast ought against thy Brother, (Mark that) leave there thy gift before the *Altar*, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift. This Precept is Religious, and
Y certainly

certainly the *Practise* is not *Superstition*.

To expect that God should answer our divided prayers, is to put a jeer on Omnipotency, and to charge the Almighty with inconsistency; it puts an absurdity on God, in making him to please man, nay, an impossibility, to please all men. The divisions of our prayers may possibly cause some Profes-

*Deus ne-
quis facere,
quod nequit
feri.*

sors to suspect that God is divided, to whom we pray, and in time, occasion the world to believe there is no God at all, for God is but one, and not divided. The Lord, at this time must frustrate (*q.d. in specie*) many prayers of some Christians, as he will be true to the principles of his own Glory. To speak with reverence, God cannot grant all our Petitions and be God. All the godly of all parties pretend the Kingdom of Christ; and these Opinions, as rigidly maintained, are apparently inconsistent together. What a temptation is it then to attempt unlawful means, *q.d.* to force the Lord out of his way? and all, that man might not be proved false to his own interest, and be cryed up and down for a liar. *God (forsooth) shall not be*

God

God unless he will please man. (*Multi bene cogitant sed male precantur. Et si volunt esse felices, Deum orent, ne quid illis ex his qua. optantur eveniat.* Sen. L. Benef. c. 37.) Oh! that the Lord would reconcile these divisions that are betwixt his own people. However, in the interim, let every particular *Jacob* wrestle with God, and ly quietly asleep at the bottom of the Ladder. I shall conclude here with the advice of Divine Mr. S. R. on the woman of Canaan, in 4 Rules.

First, Go not before, but follow God and Providence. Prescription of such and such means to God, and no other, is to limit Omnipotency, and to stint the holy one of Israel. It is arrant Idolatry to limit God to means, as well as to bow down to an Idol. A Rams horn is as near of blood to cause the walls of Jerico to fall, in Gods hand, as Engins of war; It is easier to see what is inflicted on us, than to see who inflicteth it; and we look no higher than the creature, as if the world created it self; so is this, when we dream the creature moveth it self, and is not moved by God. Quietly submit to the Lords waies, be-

leaving can ease us, disputing cannot.

Secondly, The book of *Providence* is full both Page and Margin. God hath been adding to it sundry new *Editions*, and like children we are in love with the golden Covering, the Ribbons, filleting, and the pictures in the Frontispiece, but understand little of the *Argument* of *Providence*. Who is wise and will observe these things, even he shall understand the loving kindness of the Lord, Psa. 107. 43. God is worthy to be Chronicled; there is a contexture of Decrees, Actions, Events, in *Providence*, from the creation to the conflagration of the world, and not a thread shall ever be broken; though this web be woven of threads of divers colours, black and white, comfortable and sad passages of *Providence*, yet all make a fair order to God in the way, and shall be beautiful to us in the end. As many Herbs and various sorts of Flowers, make up one pleasant and well-smelling Meadow; many Roses, Lillies, and the like, one sweet-smelling Garden: so there is a sweetness and order in all Gods dispensations.

Thirdly, Let your spirits be kept in
aqui

*Degener animus est
qui emendare
ma- vult Deum
quam se,
sarpens Di-
vina &
Providen-
tiam, alia
illa esse ve-
lit magis
quam se a-
lium. Sen.*

aquilibrio, in an indifferency in all casts of Providence, and so you are above the cross. 2 Sam. 15. 25, 26. David puts his soul on Gods two *Ists*, if he save it is good, if he destroy it is good. Make sure this general, *Christ is mine, at this Anchor, in this Harbor my vessel shall ride. What ever wind blow in externals, Christ dyed for me, if I live its Christ, if I dye its Christ; if I ride with Princes on Horses, its good, if I go on foot with Servants, it is good; If Christ hide his face and frown, it is Christ, it is good; if he overlade the soul with rays and beams of glory, it is also Christ. Faiths speculations to the worst and hardest in point of resolution is sweet. Suppose the Devil and Hell form the Principles, Faith can make a conclusion of God and Heaven. Job puts on a conclusion of faith from bad premises, What if God should kill me? yet ile trust in him, Job 13. 15. What if God throw me into hell, it were well resolved, I would out of the pit of Devils cry *Halelujah*, praise the Lord in his justice.*

Fourthly, Give not over praying,
Y 3 though

though God seem to give over answering; *God hears often when he doth not answer, and oft his not answering, is an answer; pray, go on.* The Father will cause the child to say over again what he once heard him say, because he delights to hear him speak. I pray for victory to Gods people in this battel, they lose the day, yet I am heard and answered, because I prayed for that victory, not under the notion of *Victory*, but as linked with *Mercy* to the Church, and honor to Christ; now God shews mercy and gains Glory in humbling them, which is the formal object of my prayers. Some Letters require no answer, but are meere expressions of the desire of the friend; the generall prayers of the Saints, That God would gather in his Elect, that Christ would come and marry the Bride, and consummate the Nuptials, do refer to a real answer, when the King himself shall make his second appearance. In the expectation of, and patience for which appearance, let the Saints beleve and rejoyce, for the Marriage of the Lamb is a coming, and his wife hath made her

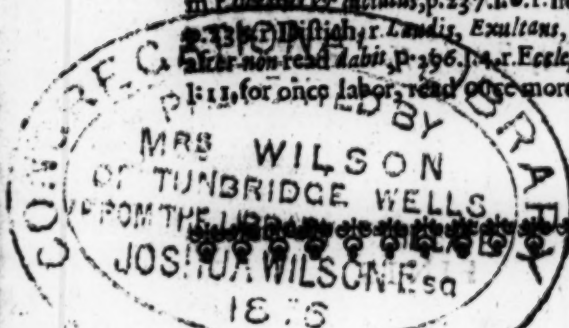
Her self ready, and to her is granted
 that she should be arrayed in fine linnen,
 clean and white; for the fine linnen is
 the righteousness (righteousnesses gr.) of
 the Saints. And blessed are they which
 are called to the marriage Supper of the
 Lamb. And behold, he cometh quick-
 ly, and his reward is with him; there-
 fore let the Spirit and the Bride (or
 the Spirit in the Bride, or the Bride
 in the Spirit) say, Come, and let him
 that is a thirst, come; and whosoever
 will, let him take of the water of life
 freely. Even so, come Lord Jesus,
 Rev. 22. 12, 17, 22.

Possibly Jacobs Now may follow.

FINIS.

ERRATA.

Page 2. line 17. read, the Lord open t
vision to our eyes, and open our eyes
see it, p. 14. l. 17. r. shoulders, p. 19. l. 4. r. E
jab, p. 59. l. 2. r. is visible, p. 36. l. 14. r. rath
Heaven out of Hel, p. 103. l. 25. nobodi
p. 132. l. 1. r. between wolves and sheep, p. 14
m. r. parem, p. 158. l. 6. r. were all to be conqu
red, p. 161. r. *2281 54* p. 163. r. *2281 54*
p. 186. m. r. *Baur*, p. 213. m. r. *pender*, p. 21
m. r. *irrita & irritantur*, p. 221. m. r. *Deo*, p. 23
m. r. *lucerna et lucatus*, p. 237. l. 6. r. nor adver
p. 238. *Disfich*, r. *Laudis*, *Exultans*, p. 262
after non read *habu*, p. 296. l. 4. r. *Ecclesia*, p. 30
l. 11, for once labor, read once more.



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